



ALBERTA



Volume 6, Number 11

December, 1989

NATIVE NEWS

SUZUKI CONDEMNS AL-PAC MILL

JAN 8 1990

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By Dale Stelter

Bigstone Band Pulls out of IAA

On Tuesday, December 5, the public hearing into the effects of the proposed Athabasca-Pacific pulp mill moved to the Desmarais Centre, where a standing-room only crowd heard a number of strong cases made against the project.

The \$1.3 billion mill, which would use the bleached kraft pulp process, would be built in the Athabasca area.

Dr. David Suzuki, the world-renowned scientist and journalist, told the Review Board that scientists around the world predict that we have ten years to turn our impending ecological disaster around.

As well, Suzuki said, "We seem to be driven by an imperative to maximize profit in the shortest time span. Any unused or unmanaged lands, including forests, are seen as going to waste. But," he asked, "What kind of an economic system fails to account for its life-support system?"

Suzuki also stated that when foresters talk about managing a forest, they're really talking about growing plantations. "No human being has ever regrown a forest. Only Nature does that," he said.

Suzuki urged the Review Board to listen to, and heed, the knowledge about the land that has been amassed by generations of Native people, and to "recognize the rights of the people who have always been here, and to whom the land belongs."

A powerful and emotional speech by Simon Lucas, hereditary Chief of the Hesquiat Band from Vancouver Island, left the hall almost silent. Lucas spoke of the experiences of the Hesquiat concerning pulp mills - 25 years ago, the pulp companies that moved in said that nothing would be tampered with, and that the Natives would be given jobs.

Now, vast portions of the forests are gone, and virtually none of his people are employed in the mills. The Natives have also been labelled as poachers - criminals - on their own land.

Lucas told the representatives of Alberta-Pacific that "You are tampering with traditions that have evolved for thousands of years

Continued on Page 20

SPECIAL HOLIDAY ISSUE



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During the Holiday Season, more than ever, our thoughts turn gratefully to those who have made our progress possible. And in this spirit we, at Alberta Native News, say simply but sincerely, THANK YOU and BEST WISHES for the Holiday Season and a Happy New Year



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EDITORIAL

THE 1990's MOVING INTO THE "WE" DECADE

By Dale Stelter

The 1970's were often called the "Me Decade", but those years were but a prelude to the 1980's, which many observers have already labelled the "Greed Decade".

Indeed, the prevalent attitude of mainstream North American society during the '80s could, in many ways, be summed-up in the words of former Wall Street financier, Ivan Boesky: "I think greed is healthy. You can be greedy and still feel good about yourself."

Boesky was applauded as he spoke these words during a speech to a class of American business students in 1985. He was later convicted of insider trading.

Throughout the decade, the money culture reigned supreme, and, as the cover of a special "The '80s" issue of "People" magazine stated, "... the only sin was not to win".

But this decade of flagrant self-interest, which found its most widespread expression in the U.S., had a dark side. As one example, amongst many, while the American minimum wage remained unchanged at \$3.35 per hour between 1981 and 1989, the Reagan administration slashed funding for subsidized housing by 80% (while defense spending increased by about 125%).

The result? Many people couldn't afford a place to live, even if they were working, and there are now some three million homeless people in the U.S. The number of people living in poverty also rose by several million.

The planet suffered during the '80s, too. At one time, the Reagan administration proposed cutting the budget of the Environmental Protection Agency in half. It also legislated massive industrial deregulation, increasing the profits of big business, but opening the door to widespread environmental damage.

In both Canada and the United States, the spectre of racism reared its ugly head higher than it had for perhaps 20 years. It seemed as if white supremacist groups sprang up across the continent, and the mainstream society blithely let the words and actions of these groups range forth.

No, mainstream Canada was not far behind the U.S. in losing its conscience for a decade. It is estimated that in Metro Toronto there are 20,000 homeless people. In Montreal, the figure is 12,000 homeless. During the past decade, food banks have sprung up across Canada, and are now a fixture in every major city. The Edmonton Food Bank, which was formed in the early 1980s, routinely serves over 10,000 people per month.



However, as the final hours of the '80s wind down, so too, observers say, is the decade's preoccupation with self-interest and greed.

Ronald Reagan is gone, and U.S. President George Bush is calling for "a kinder, gentler nation".

Across the continent, volunteerism is on the increase, and these people are now being given recognition for their contributions. So, too, are the people who are - or, despite the theme of the past decade, always were - involved in other humanitarian causes.

Many people are now understanding that humans have been seriously harming the planet for too long, and these people are beginning to place protection of the environment high on their list of priorities.

The undercurrents of the coming decade are also beginning to cut away at those fortified barriers between mainstream society and the other races of the continent. In the U.S., the tide of civil rights is rising again, and attention is being returned to issues that got swept under the carpet, and out of sight, during the 1980s.

The tide is rising in Canada, too. During the coming years, it will lift the Native community higher and higher toward - and always closer to - the goals of recognition, equality, and self-determination within society.

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Editorial

NATIVE HEALTH NOT FOR SALE

The Metis Association and The Indian Association of Alberta have voiced strong support in favour of the Al-Pac bleached kraft pulp mill to be built in northern Alberta. Downplaying the blatant environmental hazards associated with the \$1.3 billion project, Roy Louis, President of the IAA, and Larry Desmeules, President of the MAA, issued a joint statement saying, "Clean air and pure water mean little to people living in futility, with few opportunities, unfulfilled dreams and fading hope."

These politicians are supporting the project with the hopes that it will offer economic benefits to Native people. They are prepared to jeopardize the environment which has been a lifeline to Indian culture, in exchange for a few jobs. They are prepared to jeopardize the health and well-being of their brothers and sisters in the North.

Well, the cost is too high!

In the words of Chief Johnsen Sewepagaham of the Little Red River tribe, "We cannot compromise the environment for economic development or even for jobs ... Jobs must not be gained at the sacrifice of other people's lives."

How can the Indian Association take this stand and pretend to be the voice of the Native people, when 25 bands (out of 45) have formed an alliance against the proposed mill? While these organizations should be encouraging non-Native people to respect our land, air, water and wildlife, they sell out the Native people and their way of life at the possibility of a few jobs.

Indeed, the proposed project does not ensure jobs, training or significant economic benefits for Native People. Many believe it does ensure a chemically contaminated environment, a di-oxin ridden people and a treeless north.

Roy Louis and Larry Desmeules should heed the Royal Medical Association's condemnation of the mill and Dr. Sandy Murray's plea to the panel reviewing the mega pulp mill project: "You know, in your hearts, that this development is wrong. And I ask each of you to do what you can to stop it now, before it's too late!"



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VIEWPOINT

THE GOVERNMENT'S CONTEMPT FOR THE PEOPLE AND THE LAND By Dale Stelter

In light of the public opposition to the many forestry projects already underway or proposed for northern Alberta, it would seem inconceivable that the government would even consider proposing any further mills. Yet, it appears, that's exactly what is happening.

Indeed, it may not be long before two more proposals are announced. One is for a major pulp mill in the High Level area, to be operated by Parsons and Whittmore, possibly in conjunction with one of a number of other companies. The other proposal is for a mill to be built near McLennan, in the Peace River area, by the Yeun Foong Yu Paper Company of Taiwan.

And there, effectively, would go the last unallocated areas of timber in the province.

Have the questions and objections of the public fallen on deaf ears? Clearly, the government is out of touch with the people it is supposed to serve.

Yet, as always, it seems it is the voices of the Native people that are shunned and ignored the most. In community after community, the public hearings into the proposed Alberta-Pacific mill for the Athabasca area are hearing the objections of Native people.

Many of these objections are no different from what Native people have been telling white society for decades - even centuries; humans are not meant to dominate or exploit the land. Instead, they are meant to live in harmony with the land, and must show deep



On a journey of respect for it.

While, in present times, Natives are being given more of an opportunity to speak out, one has to wonder how many of these opportunities are tokens tossed out by white society.

As a primary example, in March of 1988, members of three Indian bands - the Fort McKay Band, and the Fort Chipewyan Cree and Chipewyan Bands - submitted a report to Alberta Environment, entitled "The Northern Athabasca River Basin Study: A Native Peoples' Perspective on Current and Historical Water Resource Issues."

The study, which was based on interviews of Natives from Ft. McKay and Ft. Chipewyan, indicated that the vast majority of Natives perceived a negative change in the Athabasca River during their lifetimes, and detected water and fish quality problems in the recent past. The most commonly cited cause of the changes was pollution caused by the oil sands operations at Fort McMurray.

The study also indicated that some of the elders feared that their way of life would be lost if younger generations could not continue to use the river as they themselves had done.

The study went on to make a number of recommendations. The following passage is taken verbatim from the study:

It is strongly recommended that the Alberta Government undertake a range of studies to investigate and understand the nature of the degradation of the Athabasca River and the associated biological resources. It was also emphasized that action must be undertaken soon to clean-up existing pollution and stop further contamination.

And what was the government's answer to the study? A series of pulp mills for the Athabasca river system.

But one only has to look at the disclaimer by Alberta Environment inside the front cover of the Ft. McKay/Ft. Chipewyan study. It reads: "The conclusions and recommendations included herein do not necessarily reflect policy or opinions of Alberta Environment."

Somewhat, I'm not surprised!

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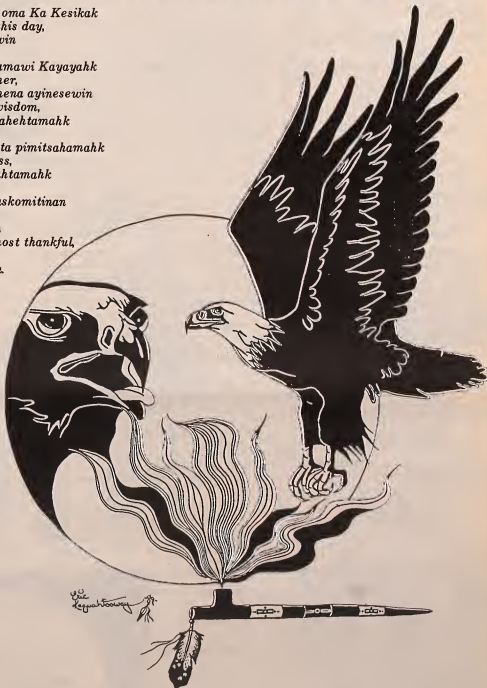


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AN OPENING PRAYER FOR CHRISTMAS

Christmas day is often started with a prayer. These prayers are for giving thanks for today and for wishing to express a chance to see another tomorrow. This is an opening prayer often used in the Cree community.

Nohtawenan saweyiminan oma Ka Kesikak
 Our father, bless us on this day,
 Ayis Kiyehewini pimatistiwini
 For your breath is life,
 Saweyiminan mena ota mamawi Kayayahk
 and Bless us here together,
 Meyinan, muskawisewin mena ayinesewin
 Give us - strength and wisdom,
 Ta natohtamahk menata nahehtamahk
 To listen and to hear,
 Namoya ayiwakeyimowin ta pimitsahamahk
 Not to follow enviousness,
 Meyinan asumena ta wapahtamahk
 Give us again to see,
 Sakastewini mena ka nanaskomitinan
 Sunrise and sunset,
 Hiy hiy ki nanaskomitinan
 Thank you, we are all most thankful,
 Pitane ekosi teyihki
 Hoping that will happen.



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Letter to the Editor

During the tenure of Madame Jeanne Sauve as Governor-General of Canada, the Advisory Council of Treaty Women, an affiliate of the Indian Association of Alberta, tried, on five or six occasions, to arrange meetings with her to discuss Treaty Rights issues. Every time she came up with excuses not to sit down with us, either at Rideau Hall, or on one of our reserves. Busy as she claimed to be, she found ample time to join the Canadian delegation for the funeral ceremony of the Japanese emperor, Hirohito. It makes us believe that Canada's economic lifeline to the Japanese industrial empire is a greater concern than the impoverishment and oppression of the First Nations at home.

Now we have found out that Madame Sauve is going to retire in a 20-room mansion in Montreal that costs a cool \$1.75 million. Clearly, she identifies with Canada's wealthy upper class, not the downtrodden Treaty Indians, who are called on every day to defend their rights. Maybe her successor, Hon. Ray Hnatyshyn, who fills her post at the end of this year, will be a humbler person who parleys with us when we see the need.

We, the Treaty Indians, whose ancestors signed Treaties 6, 7, and 8 in the name of Queen Victoria, have believed that the Governor-General, as the Queen's symbolic representative in Ottawa, has a responsibility to hear us when we are experiencing political problems. She is keeper of our treaties, nothing less. In January, 1982, when Justice Lord Denning of the British High Court handed down his landmark decision concerning our treaties and repatriation of the British North America Act (Constitution Act - 1982), he advised us to make our political concerns known if the Government of Canada shirked its responsibilities. But Madame Sauve did not hear us, any more than Prime Minister Margaret Thatcher does, when we address her.

It was far different when Edward Schreyer resided in spacious Rideau Hall. In 1979, he

met with the assembled Chiefs from our reserves in Alberta, and after exchanging official messages, he was made an Honourary Chief. Schreyer



also saw fit to meet with small delegations of our people in his luxurious conference hall.

In her official capacity, J. Sauve, the Governor-General, proclaims legislation, sometimes over our clearly heard protests, since the law does not always protect our interests. On the other hand, during the time of First Ministers Conferences on Aboriginal Rights, when we wanted affirmative amendments to the Constitution, she had nothing to say on our behalf. Sad... Today, we are still looking for a true advocate within the Government of Canada.

Helen Gladue, Chairperson
Alberta Advisory Council of Treaty Women

*On behalf of
The Band Members
we would like to
wish you and yours
a Merry Christmas
and May Our Creator
Bless Us All and
Guide Us, Each
Day In
The New Year*

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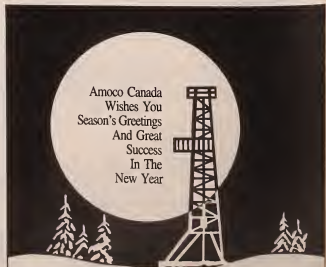


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NEW HORIZONS

ONE PERSON CAN MAKE A DIFFERENCE

By Del Louis

One person can make a difference.

A young man, full of ideas, was speaking about change. "Let's take the egg," he said, "and the chicken (though we won't be concerned with which came first). Fifty years ago, an egg was boiled, fried or mixed in a recipe. A chicken was baked or cooked on the kitchen stove." "But," he continued, "along came one person with an idea that these foods could be more



has within ourselves this same potential.

Our people in their wisdom have acknowledged this fact for survival.

There are so many avenues for success. Everyone is gifted with a talent. These talents, properly utilized, can help make this world a more gorgeous place in which to live.

A new decade is arriving very soon. How will you take part? The whole world beckons and awaits your arrival. It applauds your entry and a standing ovation ensues as you make your bold entrance into the Great Order of Life.

We need you. Patiently we wait.

It takes you, one individual, and how you perceive this glorious place called Earth.

Change is inevitable, just as the dawning of a new day.

It doesn't happen by tribe or by community or by country. It happens one person at a time! May the Creator grant you a clear sky and an open road.




*To All our Readers, Friends,
Associates and The First Peoples
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May Our Creator Bless You With
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versatile. And, in less than two decades, they have become the house specialties at gourmet restaurants. Eggs are found in cake mixes, in fancy sauces and as the centre of attention during Sunday brunch. Chicken dishes range from Texas fried to Kentucky fried."

The simple egg and chicken are now completely evolved into higher forms. Who knows what will happen to them in the next decade. And it started with one person, one idea, acting as a catalyst for change. Each of us



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LAWYERS GET RICH AT LUBICON'S EXPENSE

By Brian Savage

One group of parties that are making a profit over Native land claims are the law firms handling the federal government's case.

According to the magazine *Canadian Lawyer*, in its October issue, "Native land claims pushed fallout from bank failures, urea-formaldehyde lawsuits, and even free trade, out of the spending spotlight for outside legal services."

The period in question extends from April 1988 to March 1989.

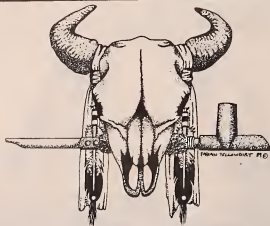
The magazine surveyed the top-20 law firms dealing with the federal government and a number of times cases dealing with Native

25 people at one time to carry out research.

Fourth on the list goes to a Calgary firm of Black & Co. Lawyer Brian Malone, handling the federal government's negotiations with the Lubicons, charged the government \$442,000.

In sixth place is the firm of Walsh Young, also in Calgary, who charged the federal government \$410,000, and who now represents the Woodland Cree band.

According to a Lubicon press release, Brian Malone spent only five weeks in negotiations with the Lubicon during the time period in question, and the rest "working on various schemes to try and create the demonstrably false impression that lack of equitable Lubicon



issues arose. This includes the Vancouver law firm of Koenigsberg & Russell, who billed the government for \$621,546 for the period in question. Working for the Justice Department, Koenigsberg & Russell are dealing with three Native land claims, including the 54,000 km claim by the Gitskan Wet'suwet'en.

Koenigsberg & Russell was in first place on the magazine's list. The year before, handling the same cases, the law firm charged \$580,000. The total amount over the last three years is over \$1 million. This included a support staff of

settlement is the fault of everyone but the federal government."

In the case of the firm of Walsh Young, a "standing agent" for the federal government according to *Canadian Lawyer* magazine, the Lubicon position states that there is a clear "conflict in representing parties on both sides of the negotiating table."

Canadian Lawyer magazine goes on to note that it is the "big dollar 'glamour' cases like the Native land claims that are attracting some lawyers."

Oh Great Spirit Watch Over The Path That Each Of Us May Walk
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from
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Endangered Wildlife

By Dale Stelter

THE COUGAR

Before the coming of the Europeans, the territory of the cougar - which is also known by a number of other names, such as mountain lion, or puma - literally spanned the Americas. Indeed, the large cats ranged from the Yukon in the north to Nova Scotia in the east, throughout the whole of the United States and Central America, and right down to the southern tip of Argentina. In fact, wherever the staple of the cougar's diet, the deer, was found, the tawny cats would likely be nearby.

However, European settlers viewed the cougar as a threat, mainly to their livestock, and the cats were hunted mercilessly. In many areas, bounties were put on the animals.

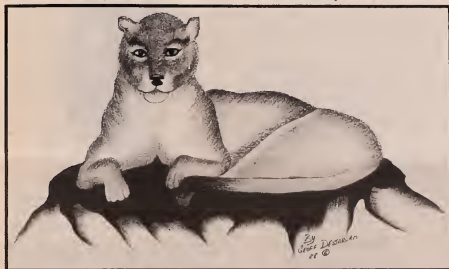
averaging 35 or more square miles, depending on the type of terrain, the cats were constantly driven into retreat. Then, to make matters even worse, the white man began over-hunting the deer, thus depriving the cougar of its main food source.

The net result of all these factors was that by 1900, the cougar was thought to be extinct in many parts of North America. Indeed, the cougar today is found only in small and scattered remnants of its former territory.

In Canada, some people speculate that cougars exist in Nova Scotia and New Brunswick, and it is said that the animal still roams the northern portions of Ontario and

As well, the increasing usage of snowmobiles and all-terrain vehicles by hunters has allowed humans to penetrate far into the forests, especially during winter, when cougars are most vulnerable from lack of cover.

In the United States, the cougar is limited to the forests and mountains of some western states, and to areas of Texas, Florida, Arkansas and Maine. In all parts of the continent, however, urbanization, agriculture, mining, forestry, and - increasingly - tourism, all contribute to the ever-increasing encroachment upon, and destruction of, the cougar's habitat.



Quebec. Scattered populations are to be found in each of the provinces west of Ontario. One positive factor for the survival of the cougar has been the surge in the population of deer in many areas across Canada. In such places, these deer may be the largest - or only - factor contributing to the cougar's continued existence. On the other hand, extensive and long-term logging in many parts of the east has meant that the remaining forests probably cannot support enough deer to allow a comeback for the cougar.

As the frontier was "tamed" by the white man, large areas of the cougar's habitat were usurped and destroyed. As cougars are very solitary animals, withdrawing quickly from areas that are intruded upon, and are also far-ranging (with one animal's home territory

As well, the settlers saw the cougar, which can measure nearly three meters (9 ft.) in length and weigh as much as 90 kilograms (200 lb.), as a threat to their own safety. Actual attacks on humans by cougars have, however, been very rare.



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INNU LEADERS TAKE LAND STRUGGLE TO EDMONTON

By Roy L. Piepenburg

A trio of Innu leaders were recently in Edmonton as part of a national tour to garner political and financial support needed to stop low-flying, supersonic military jets from flying over their homeland, Nitassinan, in Labrador and Quebec.

The five-person Innu delegation was led by Raphael and Theresa Gregoire, both of whom have been arrested and imprisoned for short periods because of their militant actions to prevent the disruption of their homeland environment. Bob Bartel, a worker for the Mennonite Central Committee who has also been charged, is accompanying the Gregoires and elder, Sylvester Andrew. Project Ploughshares (Canada), a major peace network, is sponsoring

and co-ordinating the western tour of the Innu. Supporters of the Innu held a candlelight ceremony in front of Canada Place office building, where the Department of National Defence have recruitment officers.

Sharon Venne, a Cree lawyer from Saskatchewan, who has had considerable lobbying experience in front of the United Nations Working Group on Indigenous Peoples in Geneva, used barbed language in describing the oppression of the First Nations in Canada: "In Canada, for Indian people, there is no justice because the system is built against us." She continued, "We said we would share this land with them, but sharing means something else to them. They came and took everything and now they want what little is left for us." "Ironically," she said, "Canada is using the income from our natural resources to lobby against Indians' presentations to the U.N. Working Group on Indigenous Peoples, an arm of the U.N. Human Rights Commission."

At four intervals during the ceremony, participants lit dozens of candles to symbolize the aboriginal peoples' religious relationship to the Sun and Earth, plants and trees, birds and animals, and, finally, a belief in humanity and hope.

Part of an 1855 speech made by Chief Sealth, of the Duwamish Tribe in Washington State was read by Tim Eckert, worker for Project Ploughshares in Edmonton. With great solemnity, he said, "We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The Earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's grave behind and does not care. He kidnaps the Earth from his children. He does not care. His father's grave and his children's birth-

right are forgotten. His appetite will devour the Earth and leave behind only a desert."

Steve Noskey, spokesman for the Lubicon Lake Cree Nation, condemned Canada for wanting to help set up a N.A.T.O. Tactical Fighter and Weapons Training Centre at Goose Bay, Labrador, at an estimated cost of \$700 million. "At the same time," he said, "the federal government is pushing for the 9% General Services Tax."

At present, jet warplanes of the U.K.,



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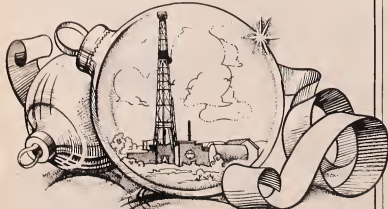
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Federal Republic of Germany and The Netherlands, are making 7,500 low-level flights per year over Innu territory. If the expanded N.A.T.O. base is approved, the number will increase to 40,000. It is expected that by the end of 1989, or possibly next May, if the Innu resistance grows, N.A.T.O. authorities will decide whether the training base will be situated in Goose Bay or at Konya, in the interior of Turkey. The sentiments of business interests in the vicinity of Goose Bay area are best summed up in a popular cliché, "The sound of jets is the sound of money."

Continued on Page 37

On Behalf of Alberta Agriculture,
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The Honourable Enale Isley
Minister of Agriculture



The Honourable Shirley McClellan
Assistant Minister of Agriculture

LEGENDS

The Adopted Blue Heron

By William Singer III
Contributed by Ninastako Centre

The son of a wealthy man found, and took as his pet, a blue heron.



The young man grew up and went on his first war exploit, leaving the bird at home.

Those who had left with the boy, returned with the news that the young brave had been slain in war. The father mourned greatly for his son. He trimmed the manes of all his son's horses as was the 'mourning' practice.

The bird was also greatly saddened. He acquired tobacco somewhere and, holding it in his beak, he went from teepee to teepee cooing.



loudly. The chiefs realized the bird was seeking aid to avenge his master's death.

He was also reported to have taken a moose in his beak and run about the camp wailing. He was thus asking them to prepare moose for the journey.

A party was organized and the bird joined the expedition. As they neared the enemy, the bird deflected them. He flew around the party

cooing, then flew away. Soon he returned with an old peg in his beak.

Shortly thereafter, he took off again, following the same procedure and returned with a new peg. The new peg was a sign that the enemy camp was close by.

The party came upon the camp and after the battle was joined, they defeated the enemy.

The bird took vengeance himself, stabbing and killing a member of the enemy with his



beak. One of the warriors took the scalp for him, which was then hung around his neck.

They arrived home with the bird leading the victory procession.

The practice of sending one member ahead of the party to scout for an enemy is derived from this experience of the man and his heron. One person is sent ahead to see if he can spot the enemy; when he returns he sings the song of the heron and follows a trail of rocks around the party.

These rocks he then displaces and tells of four exploits, then leads the party on to war.



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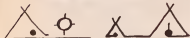


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NATIVES SPEAKING OUT AT PULP MILL HEARINGS

By Dale Stelter

Over the past few weeks, the members of the Alberta-Pacific Environmental Impact Assessment Review Panel have heard a great number of concerns from Native people regarding the proposed ALPAC pulp mill, which would be constructed in the Athabasca area.

These concerns are summed-up well by the following passage from the written statement presented to the Panel by the Athabasca Chipewyan Band: "We are being asked to put up our traditional ways of life and our delta resources in a gamble where the rules are not yet set. If the rules are wrong, we have everything to lose, but little to gain."

Indeed, beginning with the first public hearing, held in Fort McMurray on October 30 and 31, a wide range of issues and questions held by the Native people - about the pulp mill, and hearing process, itself - have been presented.

For example, the Athabasca Tribal Corporation (ATC), which represents five northern bands, expressed deep concern about the environmental effects of the project, and about the limited terms of reference of the Panel and the lack of time and resources available to intervenors.

As well, the ATC indicated in its statement that while ALPAC is to be concerned with preparing a Native Affairs Plan, "... the Plan demonstrates little more than good intentions and, in our opinion, does not meet the basic requirements of an effective Native equity and business opportunity plan." The ATC statement went on to say that "We are also very familiar with broken promises ...".

The Janvier Tribal Administration expressed similar concerns, requesting that ALPAC provide further information to the band so that it can assess the socio-economic impact of the mill and the logging operations upon the community.

The Janvier statement summed up the band's many environmental concerns by saying that "Due to the limited understanding of wildlife population ecology and habitats in the region ... the Janvier community questions the ability of the Government of Alberta to negotiate and finalize an FMA with ALPAC, without first completing a proper fish and wildlife inventory."

The Little Red River Tribe, which is located on the Peace River, also made a statement to the Panel because, as Chief Johnsen Sewepagham indicated in a written submission, the recommendations of the ALPAC Panel will influence government policy regarding other mills, and the futures of other rivers and peoples.



Chief Sewepagham suggested that if a public review had been held into the Diashowa pulp mill, that review would have heard environmental and socio-economic concerns very similar to those now being heard by the ALPAC Panel.

Chief Sewepagham therefore included among the recommendations put forth by the Little Red River Tribe that a three year moratorium be placed on the development of any new pulp mills in Alberta - especially kraft mills - and that all existing plants on the Peace and Athabasca Rivers be required to meet the world's highest emission standards, and to operate in a proven environmentally safe manner.

Jerome Slavik, a lawyer representing many of the Native bands appearing at the ALPAC public hearings, said that Alberta-Pacific has to be much more specific about what it is prepared to do for, and how much it is prepared to work with, the Native communities.

Chief Sewepagham suggested that if a public review had been held into the Diashowa pulp mill, that review would have heard environmental and socio-economic concerns very similar to those now being heard by the ALPAC Panel.

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Let us pause for even a moment and listen with our minds and hearts "To hear the angels sing".


I wish you and yours, Peace and Joy and a Very Merry Christmas



W. Helen Hunley
W. Helen Hunley
Lieutenant-Governor of Alberta

PULP DEVELOPMENT TOO FAR, TOO FAST

By Dale Stelter



Season's Greetings from Jack Ady,
MLA Cardston Constituency Office:
Box 1738 Cardston, AB.
TOK OKO Ph. 653-4323

The Alberta government has gone too far, too fast on pulp development, and has virtually ignored the effects of the development upon Native people.

Those are the opinions of John McInnis, New Democrat environment critic. As McInnis stated, "To send pulp out of the province to be processed, and then shipped back here as a finished product, is not diversification of the economy. It's basically a continuation of selling off the province's resources."

As well, McInnis said, "It's wrong for the government to impose this type of all-encompassing vision of northern Alberta, all at once, on the people who live there."

Since there were no public hearings held on any of the first five projects that were approved, Albertans are only now finding out about the consequences of the forestry projects - long after the decisions were made.

For example, McInnis pointed out, the Alberta Energy Company pulp mill, which is to be built in the Slave Lake area and was granted a permit for construction in mid-August, would reduce the winter oxygen levels of the Athabasca River below provincial standards - even without construction of the Alberta-Pacific mill proposed for the Athabasca area. However, Alberta Environment did not release the report indicating this until early September.

Also, the federal government has stated that Alberta's standards for oxygen depletion are too low. The minimum level should be set at 9.5 mg/litre, almost double Alberta's standard of 5 mg/litre.

McInnis also emphasized that the Environ-



John McInnis
New Democrat
Environment Critic

mental Impact Assessment reports prepared for the pulp mill projects do not consider the effects of timber harvesting operations. Although, in many ways, the forestry operations have a larger environmental impact than the pulp mill itself.


It is the Native people, however, who have been most severely neglected in the planning and implementation of the province's pulp development. For example, nowhere in any of the Forest Management Agreements (FMA's) announced to-date are Native land claims explicitly referred to.

As McInnis pointed out, "I don't believe it's proper for the government to be signing FMA's on aboriginal lands, especially when the title issues are not clear or settled."

He went on to say, "It's quite possible that an FMA would be considered as 'a use and occupation' of the land, which may very well have the effect of extinguishing aboriginal title to some of those areas."

In addition, forestry development will actually create very few jobs - especially long-term

Season's Greetings



from
the Mayor and Councillors
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ones - and many of the jobs that do arise will be filled by people brought in from outside the province. Nowhere near the same effort and expenditure has gone into training or hiring Natives for these jobs.

While the commercial infrastructures of the communities affected by the mills will obviously enjoy some benefits, very little has been done to assist Native people in establishing their own businesses.

Indeed, as McInnis stated, "Aboriginal peoples are affected more than anybody else by the current forestry development. They are suffering from the government having made decisions about the future of northern Alberta, without being prepared to involve the people who will be affected."

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ENVIRONMENTAL DIGEST

By Dale Sfelter

GREAT LAKES A DEADLY CONCOCTION

The Greenpeace organization has estimated that there are more than 800 different kinds of pollutants in the Great Lakes. Many of these are the result of airborne toxins, originating as far away as Mexico. The United States Environmental Protection Agency estimates that the U.S. releases 320 million tonnes of industrial chemicals into the atmosphere each year.

Further, in Ontario alone, 300 industries discharge waste straight into the lakes, and 11,700 industries dump into municipal sewage systems that cannot filter out industrial waste.

In recent years, deformations - including cancerous tumours - have been found in wildlife living in and around the Great Lakes, which act as a source of drinking water for 40 million people.

BRITAIN, U.S. OPPOSE EMISSIONS STANDARDS DEADLINE

The British Government recently spoke out against a definite deadline for stabilizing or reducing the emission of carbon dioxide and other greenhouse gases. Their position centred on the lack of scientific consent over how much emissions should be reduced in order to avoid climatic change.

The United States also opposed the setting of a deadline. Environmentalists have stated that the U.S. is responsible for one-quarter of all carbon dioxide emissions harming the earth's atmosphere.

HOLLAND LAUNCHES CLEAN-UP

The Dutch government has begun a massive environmental program aimed at cleaning up at least 70% of the country's pollution by the year 2010.

The project includes plans to double the amount budgeted for environmental spending by 1994, and to eventually spend the equivalent of nearly \$10 billion per year on the clean-up.

CANADA RANKS LOW IN PROTECTED LANDS.

About 2.5% of Canada's land area is set aside as protected areas such as parks, preserves and natural monuments. This rate is among the lowest of developed countries, and is well below the more than 10% set aside in New Zealand. The United States, at more than 6%, is also well ahead of Canada.

BLUE BOX PROGRAM ONE YEAR OLD, AND GROWING

Edmonton's municipal waste recycling program celebrated its first anniversary in November. So far, the program has been a resounding success, with a recent poll estimating participation at 89%.

During the first year, the paper equivalent of 250,000 trees, and the metal equivalent of 1,700 new cars, were collected.

The City of Edmonton recently received a \$45,000 grant from the provincial government to start expanding the recycling program into apartments and schools. Under a pilot project scheduled to begin in the new year, blue boxes will be distributed to 3,800 suites and four schools.

DID YOU KNOW?

- It is estimated that the Amazon rainforest ends up absorbing about 25% of the global carbon dioxide emitted into the atmosphere.
- Albertans produce 139 million litres of waste oil per year, but only 26 million litres of that is recovered for recycling.
- Each year, the tuna fishery in the eastern Pacific results in the deaths of approximately 100,000 dolphins.
- Human pollution is not confined to the earth; more than 7,000 pieces of human-made satellites and debris now orbit the planet.
- A 25% reduction in the level of ozone in the atmosphere would result in a 35% reduction in the productivity of phytoplankton, which are an integral part of aquatic food chains.



Merry Christmas and
Best Wishes for
a Happy Prosperous New Year

The Honourable
Al "Boomer" Adair
M.L.A. for Peace River

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NADC Public Forum

Slave Lake
7:30 p.m., Tuesday, December 12, 1989
Elks Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Pearl Galeshagen at 427-1859 or 523-3171, or the Northern Development Branch in Peace River at 624-6274 for assistance.



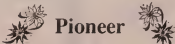
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AN OPEN LETTER TO THE ALBERTA-PACIFIC PULP MILL REVIEW BOARD

Over the course of the public hearings in which you have been involved, you have heard the views of a great number of people.

Many of those who have spoken have been Native people, and time and again

you have heard these people speak of their concern over what the pulp mill and the logging operations associated with it will do to the land, the wildlife, the trees and plants, and the water.

You have heard these Native people speak of what the pulp mill will do to their way of life - a way of life that is tied to, and deeply rooted in, the land.

I strongly urge you, not only to take the messages of these people back to the provincial government in your recommendations, but to put the words of these people first on your list of recommendations.

For it is Native people who are, and always have been, the people of the land.

It is Native people who have tenaciously maintained their deep ties to the land, and their understanding of the land, despite the centuries-old desecration that has been perpetrated upon the land in the name of progress, and despite the centuries-old attempts by white society to strip Native peoples of their heritage and their land.

My words to you are that, however we treat Native people, that is how we treat the land.

If we listen to the Native people, we are listening to the land. And we are seeing, not only in Alberta, but across the country, across the continent, and around the world, what happens when we do not listen to the land.

Please take the words of the Native people back to the members of the Alberta government. Put those words in front of them, and make them listen.

Make them listen to the voices of the land, and to the voices of the animals, the birds, the fish, the trees, the plants, the rocks and the soil, the rivers, the lakes, and the streams.

Dale Stelter

Contributing Writer
Alberta Native News

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ANOTHER B.C. COURT VICTORY

Hereditary chiefs of the Gitksan and Wet'suwet'en were celebrating last month after two big victories in B.C. Supreme Court.

The Court refused two separate applications for injunctions to prevent the chiefs from blocking logging roads in northwestern B.C.

Supreme Court Chief Justice William Esson turned down both the B.C. government and local loggers.

The Chief Justice also rebuked a demand from the Attorney-General's office that the chiefs not try to blockade any roads in the future.

"I am of the view that the interests of the community are best served by not granting the injunction or the undertaking, but with a simple adjournment," said Justice Esson.

The loggers and the Attorney-General's department asked for injunctions after the Gitksan blockaded the Kispiox Valley and the Siskwa road north of Hazelton earlier this fall.

Since early November, a nine-member task force has met on several occasions to try and resolve the dispute. Esson was hopeful that the

task force could ultimately reach an agreement with the Natives concerning the blockade.

Gordon Sebastian, a lawyer for the Gitksan, told a rally held after the decision that Esson has placed the chiefs on a "level road in dealing with loggers."

The Gitksan have an ongoing B.C. Supreme Court claim of aboriginal title to a huge area in northwestern B.C.

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ORGANIZATION DEDICATED TO PRESERVING MOTHER EARTH

By Dale Stelter

In most ways, the condition of our planet today is a direct result of the condition that humans are in. That is, mainstream society has lost sight of the fact that human beings are only one component of the cycle of life on the earth, and must live in harmony with the earth and all living things on it.

It is, therefore, the goal of the Mother Earth Healing Society, an Edmonton-based group of women, to assist in the preservation of the earth, and in the healing of the damage already done to it, through the teaching of traditional Native values.

The Society fulfills this goal in a number of ways. For example, it is directly involved in helping educate mainstream society about Native traditional values, through projects such as the Cross-Cultural Environmental Education Program. Currently, the Society is working at developing the grade seven science curriculum so that it can accommodate Native cultural teachings.

The Society also offers teacher in-service sessions. As Lorraine Sinclair, executive director of the Society, says, "In order to get the Native teachings into the curriculum, you have to re-educate the educators."

On another front, the Mother Earth Healing Society is directly involved in environmental issues, and offers support to other environmental and Native groups. For example, the Society views the forestry development proposed for Alberta as a serious threat to the continued existence of the northern forest ecosystem, and to the Native people who still follow the traditional lifestyle and depend upon those northern forests.

As Lorraine Sinclair indicates, "The people should be allowed the choice in deciding whether they want to become part of mainstream society through the economic system, or if they want to maintain the traditional lifestyle. That isn't happening. There is no choice."

As well, she says, "It's very hard to promote traditional teachings when there's no forest there, and everything is polluted and gone."

Underlying the Society's various activities and involvements is the belief that in order to assist in healing the earth, we must first begin healing ourselves, and our minds, bodies and spirits. It is only when we begin to heal ourselves that the healing process can extend to families, communities, nations, and, finally, to the entire earth.

Therefore, the Society holds weekly group meetings in which, through talking with and listening to other people, those present can enhance their own healing process. While these meetings, or "talking circles", are usually restricted to women, the third meeting of every month is also open to men. These mixed



Natosi
(Sun)

meetings usually involve a presentation by a guest speaker.

In many ways, the Native community is undergoing a very difficult healing process, because the centuries of injustices perpetrated by white society have, among other things, stripped many Native people of their self-esteem.

For an increasing number of Natives, the process of rediscovering self-esteem lies in learning about their own culture. The activities of the Mother Earth Healing Society, such as the talking circles, offer Native people an opportunity to do this.

For further information on the Mother Earth Healing Society, you may phone 439-6132. The mailing address is #211, 8631 - 109th Street, Edmonton, T6G 1E8.

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PROPOSAL FOR WOLF HUNT IN NATIONAL PARK

By Dale Stelter

Amidst the debate surrounding the Alberta Fish and Game Association's plan for a trapping program to reduce the province's wolf population, another campaign against the wolves had gone relatively unnoticed.

In a recent issue of the Edmonton Journal, it was reported that the Foundation for North American Big Game stated that there are too many wolves in Banff National Park, and that an aerial hunt of the wolves is necessary.

In the Edmonton Journal article, Archie Nesbitt, president of the Foundation, stated that studies show there are now more than 30 wolves in the Bow Valley of the park, compared to none five years ago.

Nesbitt also stated that these wolves were feeding on elk, moose, and big horn sheep that range outside of the park, and which provide excellent trophy animals for hunters.

Nesbitt claimed that the wolves were devastating the populations of some of the big game animals, and called for a wolf control program that would allow the game species to increase.

The article indicated that Gary Sargeant, associate superintendent of the park, said that no such wolf control program will take place. Sargeant said that a more formal wolf study, begun this summer, is intended only to determine how many wolves there are, and how the wolves affect other animals.

Warden Don Mickle indicated that there are only two packs of wolves, with about seven or eight animals in each, in the Bow Valley.

Mickle also said that there are approximately 1,200 to 1,400 elk in the Bow Valley, but that moose have almost disappeared from the valley. The decline in moose, Mickle says, has been due to parasites known as liver flukes.

The Foundation for North American Big Game has about 1,500 members - including hunters and outfitters - across Canada, and is



supported by industrial groups, such as 4-wheel drive vehicle manufacturers. The Foundation has provided \$130,000 to game management projects across the country, including approx-

imately \$20,000 given to the government of British Columbia for aerial wolf control programs.

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OTTER FUR MOST DURABLE ON MARKET

By Heather Andrews



Of the twenty fur-bearing animals trapped in northern Canada, the fur of the otter is one of most popular to be used in the making of coats.

A small aquatic animal, the otter does not hibernate, but is frequently seen swimming along in open-water stretches or scurrying across the snow. Because he needs protection in frigid water, his waterproof coat is very thick and durable, a most desirous trait when considered for human wear as well. Otter fur has fine underfur protected by long guard hair, and is dark brown in colour.

Another animal whose coat is useful when made into garments or used as trim, is that of the Red Fox. The long-haired pelts can be silver-tipped, black, red or brown with a dark cross on the shoulders; all four colours have been known to show up in one litter.

The Arctic Fox, however, is unique, as he changes colour depending on the season. In

winter he is white, in summer he is brown or dark grey, and the dense coat makes a beautiful trim. Often he is the only fur-bearing animal available for trapping in far northern areas of Canada, where even though the temperatures often reach -50 Celsius, the Arctic Fox can be seen wandering unperturbed on the sea ice looking for unfinished kills left by polar bears.

Lastly, the Red Squirrel, with his black stripe running along each hip, is another popular fur-bearing animal. The pelt of the little animal is often used in linings of coats, or tanned and dyed to be used in the making of entire garments.

Careful management by the trappers has ensured stable populations of these and other fur-bearing animals, and the warm, beautiful coats and trimmed garments from their pelts will be enjoyed world-wide for many years to come.

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SUZUKI SPEAKS OUT AGAINST AL-PAC MILL

Continued from Page 1

... You don't care because you don't know the earth. You don't know about the ultimate connection to life."

Charlie Beaver, Chief of the Bigstone Band, gave a hard-hitting presentation in which he indicated that the Band outright rejects the Alberta-Pacific mill proposal. The Band also called for an Aboriginal Summit on the Environment, to be convened by January 31, 1990, and for an immediate moratorium on all pulp

mill development in the MacKenzie River Basin.

"We cannot compromise our culture, our traditions, and our history any longer," Beaver said.

The panel also heard a number of other presentations, including statements by elders and youth from the Bigstone Band. In their statement, the elders said that "We have lived with this land for many generations. We know its cycles. We know it won't be the same after they take away the trees."

On the same day, chiefs from six northern bands held a press conference stating that the Bigstone Band has withdrawn from the Indian Association of Alberta, in protest of the recent statement made by IAA president, Roy Louis, indicating that the IAA supported the Alberta-Pacific mill.

The five other chiefs supported the Bigstone Band's move, and will now consult with their respective bands about the possibility of also pulling out of the IAA.

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PORCUPINE CARIBOU HERD FEEDS MANY

By Heather Andrews

The Porcupine Caribou herd has been of vital importance to the Native people of the Yukon, Alaska and western parts of the Northwest Territories for hundreds of years. The animals' yearly migrations have followed basically the same routes, heading each spring for their calving grounds along the Arctic coasts, and returning in September or October to the area around Eagle Plains, north of Dawson City.

The herd, named after the Porcupine River which runs through much of its territory,

Harvest of the animals in the old days consisted of building driftwood fences which herded the caribou into narrow enclosures. Old fences and hunting camps have been found to indicate that this system of encircling the animals went on for many hundreds of years. The old people saved the feet from several butchered caribou, washed and boiled them, then tied them together. The resulting noise was similar enough to caribou movements to obscure the sounds of the approaching hunters as they crept up on an unsuspecting herd.

Today, oil and gas exploration, as well as highway construction and various industrial developments, are threatening to upset the balance that is needed to maintain the herd,

ments is vital, as are controls on local exploration contractors. The livelihood of many depends on it!



travels along through bogs, rivers and mountains, as well as several communities, including Fort McPherson and Old Crow. The range is some 250,000 square miles. Several thousand northerners depend on the herd, which numbers about 180,000 head.

The caribou are hunted year-round, with the heaviest take in the fall. It is estimated that the meat from 12 of the animals can sustain a family all winter. And, as the Native people on the prairies to the south utilized all parts of the mighty buffalo, so do the people in the north find uses for the entire caribou.

The nose, tongue and eye balls are eaten as delicacies; the heart, liver and kidneys are roasted or fried; bones and front quarter cuts are made into soup; choice hind quarter pieces become roasts and steaks, or are cut up and dried for later use.

Sinews are used for sewing, and various bag-shaped innards are cleaned and used for storage of the grease which is obtained from boiling bones. Caribou hides are cleaned and set aside for winter sewing projects; antler and bone become beautiful carved ornaments.

especially the calving grounds. Co-operation between the American and Canadian govern-

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VIDEO REVIEW

ART REFLECTS NATIVE TIES TO LAND

Native Art; Woodland Cree
Produced for the Native Education Project
by the Image Works Alberta Inc.
47 minutes

Review by Ryan Edwards

Using a backdrop of rich nature photography, and the sounds of Native drumming and singing, the video *Native Art; Woodland Cree* explores the many ways in which Native art is directly linked to the land and all of its occupants.

In this way, the video deals with some of the same topics as the textbook "Art of the Nehiyawak" (which is also produced by the Native Education Project, and was reviewed in the August issue of *Alberta Native News*), and the video and the text could be used to complement each other in teaching junior high art.

The video is divided into six sections, the first of which is entitled "Woodland Gifts". As the narrator indicates early in this section, "We are part of this land ... We create from what we see, from what we know, and from what we have been given." The section also emphasizes

that the Woodland Cree still offer great respect to the land, and take from it only what is needed.

The next section, "Hunter's Gifts", demonstrates that although the animals of the land give up their lives for the people, it is also that the people may have life, and create such things as clothing from the gifts of these animals. Again, the video emphasizes that "We must not be wasteful with such great gifts." The process of preparing hides is demonstrated throughout the section.

"Gifts of Shelter and Clothing" shows examples of how the gifts of the land were used to make a wide variety of clothing, and also to make shelter, such as teepees, which, long ago, were made of hides sewn with sinew. As the video indicates, today there are not as many animals, and canvas is used.



The next section, "Gifts of Spruce and Birch", demonstrates the ways in which the roots of the spruce tree - which provided strong cord and thread - and the bark of the birch tree are used to make many different articles. Emphasis is given to the usage of the winter bark of the birch tree, so that, in this way, the tree can heal itself as it grows spring bark. The section includes many examples of the different kinds of baskets and containers that can be made from birch bark, and of birch bark canoes.

"Gifts of Design" deals with the use of porcupine quills, and with the use of beads, in the making of designs. In this way, the video demonstrates how the Woodland Cree have incorporated different materials and techniques into their arts and crafts. The richness of the colour found in the Woodland Cree artwork, and the meanings of some of the different colours, are also an important part of this section.

"Gifts of Artists", the final section, summarizes the most important themes of the video. As the narrators indicate, "Our art, our creations, have many meanings", and "Some things are made to remember our heritage. They tell us we are a special people." This section also includes various people who, through their artwork and craftwork, help to preserve that heritage.

Perhaps the most important function of *Native Art; Woodland Cree* would be in explaining to students who are unfamiliar with Native culture that while Native art can certainly be appreciated from an aesthetic basis, it must also be appreciated and understood as a direct expression of the deep ties between Native people and the land.

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PEACE HILLS TRUST ART CONTEST WINNERS

By Dale Stelter

On November 21, Peace Hills Trust held a ceremony to honour the winners of its Seventh Annual Native Art Collection Contest.

The evening opened with a light buffet dinner, and the opportunity to view the entries in the contest, which included 166 pieces of work in the adult category, and 238 in the children's category.

The awards ceremony began with a procession, led by flag staff bearers, of all those involved in the presentation of awards. Lawrence Saddleback of the Samson Band gave the opening prayer, and then Warren Henny, President and Chief Executive Officer of Peace Hills Trust, gave the welcoming address. Throughout the ceremony, a number of traditional Native dances and songs were performed.

Master of Ceremonies for the evening was Twaine Buffalo, Vice-chairman of the Board of Directors of Peace Hills Trust.

The Grand Prize for the contest was awarded to Adrian Raine, for his portraiture painting entitled "Blackfoot". Mr. Raine is from Hobbema, and this is the first competition he has entered.



Mr. Raine's First Place Entry entitled "Blackfoot"

B. Williams, for his entry "Summer Camp of the Last Buffalo Hunter", and to Sydney Kirkness, for his entry "Endless Journey".

John Belanger, a local athlete, announced the winners in the children's contest, which included categories for Kindergarten - Grade 3, Grades 4 - 6, Grades 7 - 9, and Grade 10 - 12.

The judges for the contest were Henry Standing Alone, Kathleen Laverty, George Littlechild and Clifford Potts.

The atmosphere of the ceremony was summed up by Roy Louis, President of the Indian Association of Alberta, who, when presenting the awards for honourable mention in the adult category, said that events of this type show that "Natives were not only here first, but we have an expression to give to the world."

Our congratulations go out to the prize winners, and to all of the entrants in the contest, for the high quality of their artwork and for their dedication to their craft.



Adrian Raine of Hobbema accepting his award at the Peace Hills Trust "Native Art Collection" Contest.

Second Prize went to Aiona Anderson, of Kamloops, B.C., for her painting entitled "Sharing". Eugene Alexis, of the Alexis Indian Band, won Third Prize for his large painting entitled "Wise One".

Honourable mention awards went to David

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The Council meets regularly to advise the government on matters relating to the development of northern Alberta.

Nominations will be accepted from citizens' groups and organizations and will be for terms of one, two or three years, beginning April 1, 1990. All nominations must have the concurrence of the nominees and should include a resume noting the nominee's community involvement, interests and commitment to northern Alberta. Qualifications which would merit the nominee's appointment to the Council should also be included.

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ARTIST RESEARCHING TRADITIONAL CLOTHING

By Dale Stelter

For several years, Kathy Shirt, an Edmonton Artist and clothing designer, and the owner of "Kathy's Cree-A-Tions", has been conducting research into the making of traditional Cree clothing.

Kathy's interest and research stems from the fact that there is virtually no information available that deals with traditional Cree clothing. And to Kathy, preserving the traditional styles of

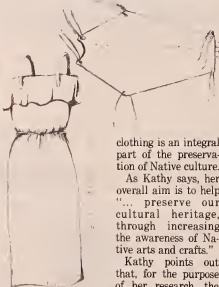


Kathy Shirt displaying Native Art and traditional clothing

included in the collections of museums.

Kathy's research entails contacting people and organizations who have information about - or samples of - original traditional dresses. For example, there are original dresses included in the collections of the Museum of Civilization in Ottawa, and museums in the United States and Europe.

Kathy has received some funding for her project from the Boreal Institute for Northern Studies, but would appreciate hearing from people who have any further information relating to her research. She can be contacted by phoning: (403) 484-3744, or by writing to her at: #507, 16527 Stony Plain Road, Edmonton, Alberta T5P 4E7.



clothing is an integral part of the preservation of Native culture.

As Kathy says, her overall aim is to help "... preserve our cultural heritage, through increasing the awareness of Native arts and crafts."

Kathy points out that, for the purpose of her research, the term "traditional

clothing" applies to the type of garments that were made and worn before the arrival of the Europeans.

At present, she is focussing mainly on women's dresses, and her primary objective is to reproduce the dresses, using the original styles, designs, materials and tools. Or, as she says, "I want to reconstruct the garments as authentically as I can, as it was done by my ancestors." These garments could then be used by students, in schools or universities, who are involved in studies of Native culture or Native issues. As well, the garments could be

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THREE-DAY ARTS AND CRAFTS SHOW STAGED IN EDMONTON

By Dale Stelter

From the morning of Friday, November 17th, to the evening of the following Sunday, the 19th, visitors to the Alberta Indian Arts and Crafts Society Show were treated to a display of the richness and diversity of Native peoples' arts and crafts.

The show was held at the Convention Centre in Edmonton, and was followed by a similar show in Calgary, from November 24 to 26.

The Edmonton show included approximately



60 booths displaying a vast array of articles, including paintings, drawings, clothing, footwear, jewellery, beadwork, quillwork and carvings. Individuals and organizations from across the country, and from as far away as Newfoundland and the Yukon, came to exhibit and sell their products.

The show was ample and direct proof of how, in direct contrast to the mass-produced wares that flood the markets today, Native arts and crafts are rich in originality, imagination and personal expression.

The show also featured performances by the White Braid Society Dancers, a Native puppet show - for which the puppets were hand-made by Dr. Anne Anderson of Edmonton - and birch bark biting.

Over the three days, an estimated 8,000 people took in the show. According to Lois MacLellan, general manager of the Alberta Indian Arts and Crafts Society, "Exhibitors were thrilled with the sales this year. Some of our long-term exhibitors indicated it was their best year ever."

The Alberta Arts and Crafts Society is a non-profit organization formed in 1975, and is dedicated to promoting and developing Alberta Native arts and crafts at home and abroad. The Society acts as a resource and advisory group, and provides assistance in product development and production, and market-place selection. It also offers business management and local craft support training programs.

The Edmonton and Calgary arts and crafts shows, which the Society stages each year, are the largest of their kind in Canada.

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NATIVE LEADER STRESSES INDIAN CULTURE

By Dale Stelter

Pete Standing Alone, from the Blood Reserve in southern Alberta, was recently in Edmonton as a special guest at the dedication of the Colin Low Theatre at the National Film Board's North West Centre.

Colin Low is a long-time director with the National Film Board, and the theatre dedication featured screenings of several of his films, including "Circle of the Sun", which was produced in 1961, and focussed strongly on Pete Standing Alone.

In 1982, Colin Low and Pete Standing Alone worked together again on the film "Standing Alone", a follow-up to "Circle of the Sun". Both films were reviewed in the May issue of Alberta Native News.

The following are condensed portions from an interview held with Pete Standing Alone on November 22.

Q: WHAT ARE YOU DOING RIGHT NOW?

A: I'm still ranching, and raising cattle and horses. I am also on a three-member commission that's reviewing the election by-law that's used to elect the council and chief. The people wanted someone to look at the law, and to revise it or replace it.

Q: "CIRCLE OF THE SUN" IS RATHER PESSIMISTIC ABOUT THE SURVIVAL OF SOME OF THE TRADITIONAL WAYS, BUT "STANDING ALONE" IS MUCH MORE OPTIMISTIC. WHY IS THAT?

A: When "Circle of the Sun" was made, the Horn Society was getting very weak. The members were getting old and dying, and nobody was taking over the work and the responsibility.



From left: Muriel Stanley-Venne (NFB), Molly Standing Alone, Pete Standing Alone.
Photo Credit: Jack Litrell, NFB.

I wasn't interested myself, one way or the other. But, after I came back to the Reserve to stay, I got interested, and a group of us younger people took over the Horn Society, and we revised it and made it stronger. Now some younger people have taken over, and there's a possibility some others will take over. That's the way it

reserves were against the Indian religion. They did a good job of brainwashing the Indians. Today, there are Indians who do not participate in the Indian religion, but the majority went back to it.

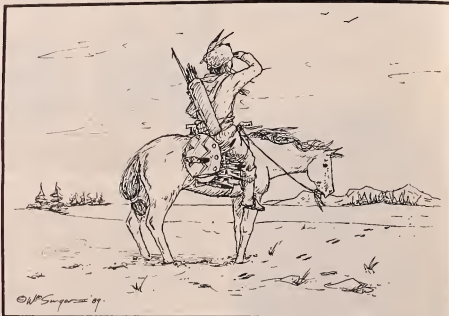
I was told by the leaders that it's the strength of the religion that made people want to come back. To them, it wasn't going to die, and it was going to survive some way.

Q: WHAT OTHER ASPECTS OF NATIVE CULTURE SHOULD BE FOCUSED UPON FOR PRESERVATION?

A: It's very important that the language survives, too. That's an area where there's not a very bright future, and there are a lot of young people who don't know how to talk Blackfoot. But now they're trying to teach the language in the schools.

I think television is the cause of that. All that the younger people hear is English.

Q: WHAT DO YOU FEEL ARE THE KEYS FOR NATIVES TO WORK TOWARD ACHIEVING EQUITY IN THE POLITICAL, ECONOMIC AND SOCIAL SPHERES?



works - it revolves. The more times it changes hands, the more knowledge is gained.

Q: WHAT HAS CAUSED THE RENEWED INTEREST BY YOUNG PEOPLE IN THEIR CULTURE, TRADITIONS AND RELIGION?

A: It's pretty hard to say the cause. I think the freedom of religion today has had something to do with it. Before, the boarding schools on the

A: I think becoming well-educated is one of the main things. Many years ago, there were very few educated Indians, and the ones that were educated tended to have nothing to do with their own culture.

But now that attitude has changed, and I think an Indian can be well-educated and yet hold up the Indian culture and religion.

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JUSTICE DENIED

FILM REVIEW

THEY TOOK AWAY ELEVEN YEARS OF MY LIFE

Justice Denied

Produced by the National Film Board
Written and directed by Paul Cowan

Review by Dale Stelter

Not only were eleven years taken away from the life of Donald Marshall, Jr., a Miqmaq Native from Nova Scotia, but those years were filled with a pain and an anguish that no one should have to endure.

"Justice Denied" displays that pain and anguish in vivid searing detail. The docudrama, which premiered on television on November 19 on CBC, is the story of how Donald Marshall, Jr. spent eleven years in prison for a crime he did not commit.

In May of 1971, Sandy Teale, a black teenager, was stabbed in a Sydney park and later died. Marshall, who was with Seale at the time of the stabbing, was charged with the murder. The initial investigation, which was laced with glaring errors and perjured evidence from key witnesses, was used to convict Marshall, who was then sentenced to life imprisonment at the Dorchester maximum security prison.

When other witnesses, who knew the identity of the real murderer - Roy Ebsary - later came forward, their stories were ignored. While in prison, Marshall was repeatedly asked to admit that he committed the murder, and soon he was surviving on pure determination alone. By June of 1978, he was taking 15 Valium a day.

It wasn't until 1981 that Marshall, himself, stumbled upon evidence that would later help bring the real killer to justice. Near the end of a visit, Donald learned of a man who had talked about killing someone years ago, and about how an Indian had taken the blame for it.

The case was re-opened, and, on March 29, 1982, Donald Marshall was released from prison. The film ends with the closing of the prison doors behind Marshall as he walks out a free man, accompanied by his parents, who played themselves in the film.

Billy Merasty, a Cree from northern Manitoba, plays Donald Marshall, Jr. in a riveting performance. Wayne Robson took on the role of



Roy Ebsary, the bizarre little man who was the real murderer, and who died after serving a one-year sentence.

Alberta actor, Thomas Peacocke, plays the role of Sergeant Detective John MacIntyre, the policeman who led the initial investigation which resulted in Marshall's arrest. As Peacocke has stated, the role "..." was extremely challenging because it was difficult to understand MacIntyre's motivation."

Indeed, the film does not point a finger, but instead relates the events and facts with blunt, hammering force. It is based on Michael

Harris's book "Justice Denied: The Law Versus Donald Marshall", and writer/director Paul Cowan also went through some twenty thousand pages of transcripts of testimony from the Royal Commission inquiry, and spent a lot of time in the Miqmaq community and in the Marshall home.

"Justice Denied" is a nightmarish look into a gross travesty of justice. The film and videocassette will soon be available for public use or purchase, through the National Film Board. For further information, call the North West Centre of the National Film Board, in Edmonton, at 495-3010.

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BOOK REVIEW

THE TRIP TO THE BOTTOM AND BACK

Inside Out:

An Autobiography of a Native Canadian

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By James Tyman
Fifth House Publishers;
226 pages; \$19.95

Review by Dale Stelter

From the time he was very young, James Tyman was taught - directly and indirectly - that as a Metis he was different from, and not acceptable to, the rest of society.

In 1967, at the age of four, James was taken from his home because of an abusive father, and adopted by a middle-class white family in Fort Qu'Appelle, Saskatchewan. As James later found out, the Social Services report only referred to him as "the subject", and even his name was changed. Kenny Martin had become James Tyman.

Although his new family was extremely caring and well-intentioned, the differences that James saw between himself and the rest of the family - and the community - were not discussed. In school and in church, he was taught that Indians were savages and evil, and many of his school classmates taunted him because of his Native heritage.

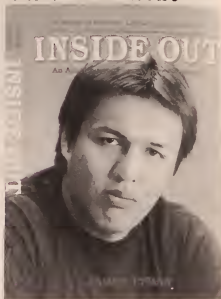
Even though James became friends with some white children, the parents of those children would not accept him. In one case, he was not allowed into his friend's house. In another, James was friends with the son of the school principal, but severely disliked by the principal.

The end result of this alienation, and the loss of his identity and heritage, was that by the time he was a teenager, James was hanging around with a disreputable crowd, for he felt that he had found acceptance and respect among them. At the same time, he was becoming involved with drugs and alcohol, and in small-time crime.

After graduating from high school, Jim went down to Moose Jaw, where he had his first taste of downtown bars and streets, and then on to Regina and Saskatoon, immersing himself in the street life of both cities. Although he had several stays in prison, his involvement with drugs, alcohol, crime and pimping continued to increase.

His mounting anger toward the society that would not accept him, and toward himself for his destructive behaviour, was exhibited more and more in violence. He became a formidable fighter, and began using knives to protect and defend himself.

After a suicide attempt, and then a try at straightening his life out, James again found



himself facing time in jail. In September of 1987, he was sentenced to a term of two years less a day at the Saskatoon Correctional Centre.

It was during that period that James turned to writing. At first he concentrated on crime fiction, but then turned to writing his own story. As the book ends, with James still in prison, we become aware that he has established a connection with his own heritage, and with his own inner resources.

Inside Out is a compelling book that took a monumental amount of courage to write. As James Tyman has written, "It is an ugly story of self hate perpetuated by an intolerant society that perceives Native people as worthless. Through this autobiography I have learned that the internalized anger and violence within the Native communities of Canada are the end result of years and years of racism."

Now 25 years old, James Tyman is rebuilding his life. In December of 1988, he was released from prison, and through the John Howard Society, attended autobiography repair classes. He began working this spring, and plans to attend university, with the goal of obtaining a journalism degree.

Excerpts from an interview with James Tyman appear on the following page.

Federal Environmental Assessment Branch Office Bureau National d'évaluation des
ENVIRONMENTAL ASSESSMENT PANEL

NORTHERN DISEASED BISON

FINAL PUBLIC HEARINGS JANUARY, 1990

A five member Independent Environmental Assessment Panel has been appointed by the Federal Minister of the Environment to conduct a public review of problems associated with a herd of diseased bison in and around Wood Buffalo National Park and determine courses of action to deal with these problems.

The Panel will be holding final Public Hearings in January to allow for a full public examination of formal submissions received by the Panel, and to allow for a full discussion of public concerns related to the mandate of the Panel. The hearings will be divided into community sessions and technical sessions. The schedule, locations and times for these hearings are listed below:

COMMUNITY SESSIONS

- January 16 (Tuesday) - Jean D'or Prairie, Alta.
~1:00 pm - 4:00 pm (Community Hall)
- January 16 (Tuesday) - Fort Vermilion, Alta.
~1:00 pm - 10:00 pm (Community Cultural Complex)
- January 17 (Wednesday) - Fort Providence, N.W.T.
~1:00 pm - 4:00 pm (Community Hall)
- January 18 (Thursday) - Hay River, N.W.T.
~1:00 pm - 10:00 pm (Plainsmen Hall)
- January 19 (Friday) - Fort Resolution, N.W.T.
~1:00 pm - 4:00 pm (Community Centre)

- January 24 (Wednesday) - Fort Chipewyan, Alta.
~2:00 pm - 5:00 pm 7:00pm - 10:00 pm (Fort Chip Lodge)

TECHNICAL SESSIONS

- January 22 (Monday) - Fort Smith, N.W.T.
~7:00 pm - 5:00 pm 7:00 pm - 10:00 pm (Roaring Rapids Hall)
- January 23 (Tuesday) - Fort Smith, N.W.T.
~2:00 pm - 5:00 pm 7:00 pm - 10:00 pm (Roaring Rapids Hall)
- January 25 (Thursday) - Edmonton, Alta.
~2:00 pm - 5:00 pm 7:00 - 10:00 (Sheraton Plaza, Downtown)
- January 26 (Friday) - Edmonton, Alta.
~8:00 am - 12:00 pm 2:00 pm - 5:00 pm (Sheraton Plaza, Downtown)

Procedures for the final Public Hearings have been prepared. For a copy of these procedures or any additional information on the Panel review please contact by telephone or writing:

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JAMES TYMAN - TELLING IT

By Dale Steller

On October 26, James Tyman, author of *"Inside Out: An Autobiography of a Native Canadian"*, was in Edmonton as part of a tour to promote the book. A review of the book appears on the previous page, and condensed portions of an interview with James Tyman follow:

Q: WHAT WERE YOUR PURPOSES FOR WRITING THE BOOK?

A: At first, the book was written for myself, while I was in prison, because it was very therapeutic. At the time, it was written more for self-discovery.



But while I was wrapping up the book, I realized that the message was universal. Yes, my name is on the cover, but it could easily have been Johnny One Feather in Vancouver who wrote this - it would be the same thing, just different circumstances and different cities.

I wanted to really educate people about what it's like to grow up as a Native. Natives are so

disproportionately represented in prisons everywhere, and this book will help people understand why.

The book doesn't offer a solution, it doesn't preach at anyone, and it doesn't really point any fingers. It just tells it the way it is.

Q: HOW DID YOUR CHILDHOOD INFLUENCE YOUR PERCEPTION OF YOURSELF, AND OF YOUR HERITAGE?

A: It was very confusing, because I was getting told that I was Native, but in a negative stereotype. Just as one example, look at what I learned from watching movies. It was always the red devils coming in to attack the peace-loving white settlers. But the movies didn't tell what was really happening. The Indians were just trying to defend their land.

It's always such a negative image that is put forth to people, and that's what people learn. And the Native people have been fed this all the time, and it gets passed on from generation to generation.

So we have to keep educating people, through books like this, and through things like judicial inquiries, which I think are important, because they enlighten society as to what's really going on with Native people.

Q: WHAT WILL YOU BE DOING AFTER THE TOUR?

A: In the following months, I'm going to be doing a lecture tour of the Native survival schools and universities.

I've also started writing a second book. It's very similar to the Betty Osborne case in Manitoba. It involves a case in Saskatoon, but the girl was not murdered, fortunately. She came from a reserve, and she was raped and stabbed, and left out in a field in the winter.

I'm also planning on going to university next year. I'll start out with a year of general arts and sciences, and then I want to go into journalism.

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Marilyn grew up on the James Smith Reserve in Saskatchewan and always wanted to become a nurse. After leaving the reserve, she finished high school, went to business college and worked as a secretary for a number of years. She still had the dream of becoming a nurse, so while she worked full-time she went to high school to take the math and science courses needed for nursing.



Marilyn (on the right, back row) with her classmates, Spring 1989, Saskatoon.

Marilyn felt that the biggest obstacle to entering nursing was that she did not have the background she needed in math and sciences. She stresses the importance of counselling for young people about the courses needed to get into health careers. Students who attend the Access Program must have the basic courses needed for university entrance, however, seats have been saved at university schools of nursing across Canada for successful graduates of the Access Program.

During the nine week Spring Access Program in Saskatoon, Marilyn studied the major subjects that are taken in nursing programs, and had the experience of taking classes at a university level. There were five other students in Marilyn's class and they became very close during the nine weeks they spent together. The students came from many different backgrounds. Marilyn and three other students were living in Saskatoon before they began the program, but the communities that they originally came from included James Smith Reserve, Fishing Lake Reserve, White Bear

Reserve and Skowman, Manitoba. Of the other two students, one was from La Ronge and the other from Fort Franklin, NWT.

Five of the six students had children, ranging in age from infants to teenagers. Several of the students were upgrading to meet university entrance requirements and others had taken previous university classes. Balancing activities and time while in the Spring Program was a challenge.

The Access Program has a strong cultural component, looking at Native culture and traditional health beliefs and practices. This helps to strengthen cultural identity and demonstrate positive Native role models. Marilyn's class had a special opportunity to attend a traditional Native feast held in Prince Albert. For some, this was a first time experience, while others were familiar with the tradition and meaning of such an event and were able to share their knowledge and experience.

The Spring Program was a time for Marilyn to look at her goal of nursing and to evaluate herself for success in a university program. Marilyn felt that the experience gave her further incentive to become a nurse. She also felt that studying the different subjects helped her to know what to expect in her first year university classes.

At the end of the Spring Program, Marilyn and two other students were recommended for direct entry into first year nursing at the University of Saskatchewan and one student was recommended to Arts and Sciences for a pre-nursing year. Another student was recommended to a pre-nursing year at the University of Alberta, and one had moved out of province and will be looking into nursing programs there.

In the future, Marilyn hopes to nurse overseas for a year, and then to work in a hospital with children and newborns. She agrees that there is a need for more Native nurses and feels that it is important for Native individuals to have someone of their own culture to relate to when they are in hospital.

Nurses trained at a university level, like Marilyn, will be able to support the overall health and well-being of Native communities through leadership and involvement in community health and development.

Remember, we need Native nurses.

Inquiries about the program can be directed to the National Native Access Program to Nursing, (306) 966-6224.

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The National Native Access Program to Nursing, NNAPN, is a nine week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend. This year's program will run from April 30 to June 29.

For further information please contact:

The Coordinator, NNAPN
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NATIVE STUDENTS RECEIVE NOVA AWARDS

NOVA Corporation of Alberta recently announced recipients of the NOVA Educational Awards for Native Students. Recipients of the \$3,500 bursaries are:

Armand Cardinal
Armand is receiving the award for the second consecutive year. He is enrolled in the second year of the Electronics Technology program at the Southern Alberta Institute of Technology.

Heather Ellingboe
Heather is enrolled in the first year of the Land resource Management program at Olds College.

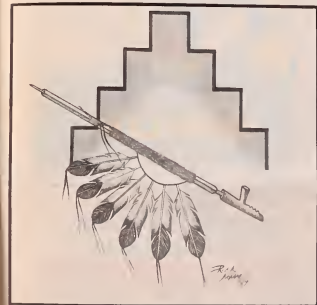
Carol Ferguson
Carol is enrolled in the first year of the Business Administration program at Fairview College.

Scott Many Fingers
Scott is enrolled in the second year of the Business Administration program at Lakeland College.

Ruby Sanson
Ruby is enrolled in the first year of the

Business Administration program at Lakeland College.

A \$1,700 bursary was awarded to Clarence Dion, who is enrolled in the final semester of the Computer Systems Technology program at the Northern Alberta Institute of Technology. He currently stands in the top 10% of his class. NOVA has awarded bursaries to Native students since 1981 in an effort to encourage and assist Native people to obtain a post-secondary education which will enable them to take advantage of employment opportunities in the oil and gas industry. The educational awards program also serves to assist NOVA in identifying and recruiting Native employees.



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Assists the Band Council with current and long range planning, and in developing the objectives to reach the goals. Develop proposals and projects under the direction of the Chief and Council of the Band.

OTHER QUALIFICATIONS:

Knowledge of the Dene Community and its aspirations with regards to land claims, self government etc. would be an asset. Knowledge of the local language would also be an asset.

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The Yukon Department of Education employs 340 teachers who work in the public and separate schools of the Territory. There is usually a 10 per cent turnover in staff each year and applications are invited for the following general types of teachers:

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- Teachers of French Immersion (Kindergarten - Grade 9)
- Teachers of French As A First Language (Kindergarten - Grade 9)
- Administrators (Kindergarten - Grade 12)

GENERAL INFORMATION

- All applicants must hold a valid teaching certificate from a Canadian province.
- There are 26 schools in the system. All of the schools, except one (Old Crow), are accessible by road.
- Salaries and conditions of employment are determined by the terms of a Collective Agreement which is negotiated by the Yukon Teachers Association and the Government of the Yukon.
- The Schools are in session for 190 days and follow the British Columbia programme of studies with some local adaptations.
- The Department of Indian Affairs does not operate any schools in the Yukon.
- Prospective teachers should be capable of considering all aspects of their pupils' development. This must be integrated from a position of educating pupils in a system which encompasses two cultural perspectives.

The Government of the Yukon has a generous package to assist with relocation costs. Initially, applicants should request an application form and a copy of an illustrated brochure "Teaching in the Yukon".

Requests should be sent to:

Teacher Recruitment Officer
Department of Education
Government of the Yukon
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Christmas Spirit 1989



The spirit of Christmas and its traditional welcoming of friends and family as elders tell stories in front of the Christmas tree still flourishes among the Native communities of today.

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Section Two

LUBICON GAIN VICTORY BUT NEGOTIATIONS DRAG ON

By Brian Savage

The Lubicon deadline to close down the oil wells, on the land they claim, by December 1 has produced the desired effect: Petro Canada has announced they are shutting down the two wells they operate in the area and Norcen Energy, Petro Canada's partner in 25 other wells in the disputed region, will also halt operations.

Lubicon Chief Bernard Ominayak has not elaborated on whether or not the wells will be dismantled as threatened. This action may hinge on negotiations between provincial and federal representatives in Calgary. Due to illness, Premier Getty's scheduled meeting earlier in the week with Chief Ominayak failed to take place.

Speaking on a CBC radio program, Chief Ominayak stated that the Lubicon were "not interested in instigating violence," and that their "goal is to stop people like Petro Canada from stealing our resources." Ominayak went on to say that he felt it was a "political problem which should be dealt with politically," and that the "federal government creates these messy situations" then sends in the police.

A spokesperson for Petro Canada on the same program said that the oil company closed the wells "in the interests of not upping the confrontation." Sheila O'Brien added that Petro Canada was "the ham in the sandwich," having no power to "facilitate this situation," but would remain "hopeful" that a "happy resolution" could be worked out.

Federal government negotiator, Ken Colby,

speaking on the same show, reiterated the position that the government's offer "cannot be increased," and has to stay in line with past settlements "and settlements in the future." He called the present offer the Lubicons have rejected as "very serious and very attractive."

The major point of contention is the sum

of money being offered to the Lubicon.

According to Lubicon spokesperson, Terri Kelly, the claim by federal negotiator, Ken Colby, that the original offer of \$45 million was a cash offer is simply not true.

"The Lubicon would have to apply on a project by project basis," said Kelly, "subject to federal government approval, item by

item, and then only if the funding was available in the federal budget for that year."

Kelly went on to point out that \$10 million was to be set aside in an Economic development fund, of which only the interest would be paid to the Lubicons.

Kelly was also critical that the federal government's offer sets no money aside to

develop an infrastructure for the band in order to build such things as houses, roads and sewers.

While the government has come to settlements or cash compensations with other bands, like the 47-member Whitefish Lake Band for \$19 million, or the \$6.7 million for the 20 people in the Sturgeon Lake Band, Kelly now

believes that the Lubicon land dispute has become "personal" for Prime Minister Mulroney.

"He doesn't want to lose to Bernard," says Kelly, who pointed out that "lots of bands" are uniting to settle aboriginal land claims. "All of B.C. is like the Lubicon land."

Continued on Page 58



During these hectic times let us pause to reflect on the real meaning of Christmas—peace, understanding and goodwill to all. From my family to you and yours - best wishes for a Merry Christmas and a happy and prosperous 1990.



Brian Evans, M.L.A.
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SELF-DETERMINATION

By Del Louis

A family of a Far East nomadic tribe settled in a land of opportunity and pursued their dreams to build a new world for themselves.

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arose to come to America. He arrived, but when it was time to go back, he forgot to board his plane. He was left here in a strange land without anything but the clothes he wore and an immense will to survive and succeed. Within one year he understood enough language to speak it and get a job.

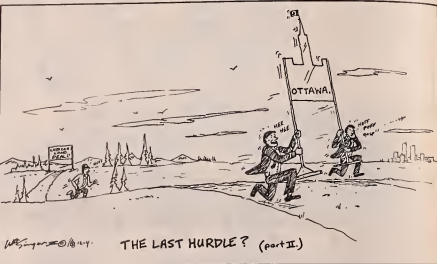
By living frugally and saving, he was able, four years later, to buy a house. What a day that man have been for him!

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CANADIANS BELIEVE NATIVES ARE TREATED UNFAIRLY

By Dale Stelter

A recent Southern News/Angus Reid poll indicates that most Canadians believe that Natives do not receive equal treatment in society, and that Natives are not to blame for many of their problems.

For example, 70% of those polled say it is more difficult for Natives to get good jobs than for white people, and 51% said that Natives are treated unfairly by the justice system. As well, 60% do not believe that Natives have brought most of their problems on themselves, and 54% feel that "Native people in Canada deserve to

In Alberta, only 9% of respondents believed that treaty Native people are not receiving enough treaty benefits, such as free post-secondary education.

Support for Native self-government by Prairie respondents was 46%, ten percentage points below the national average.

Some of these Prairie statistics are in sharp contrast to those from eastern Canada. For example, fully 68% of Quebec respondents, and 60% of Ontario respondents, believed that Natives are not completely responsible for their problems. Only 37% of Saskatchewan and Manitoba respondents held the same belief.

Some observers have found these Prairie attitudes surprising, given the fact that Manitoba is conducting an inquiry into the treatment of Natives by the province's justice system. In southern Alberta, another inquiry is investigating relations between the Blood Natives and police.

A proposed task force investigating the high representation of Natives amongst Alberta's prison population has been put on hold.



be a lot better off financially than they are now."

The poll was conducted September 20-28, by telephone, and is considered to be accurate within 2.5 percentage points 19 times out of 20. A total of 1,506 adults were polled.

The polls other findings include:

- 56% of Canadians support Native self-government, a concept that has been recently endorsed by the Canadian Bar Association.
- 63% feel that Natives should be allowed to set up their own justice and police systems to deal with crimes that are committed on their own lands.
- 33% feel that Natives in Canada "... have a lot in common..." with black people living under apartheid in South Africa.

The poll also found, however, that many people from the Prairie provinces are not in accord with these views. For example, 55% of the Prairie residents (and about half of the Albertans) polled believed that Natives are responsible for most of their problems, and 55% said that Natives do not deserve to be financially better off.

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NEWS BRIEFS

RECOGNITION SOUGHT

An alliance of Indians says it will seek formal recognition from the United Nations.

The announcement came several weeks ago following the first official meeting of the Treaty Alliance of North American Aboriginal Nations, which represents 19 Canadian bands.

Chief Bernard Ominayak of Alberta's Lubicon Lake band said the group discussed ways to defend Natives in treaty and land-claim battles with government.

"We also discussed what the Innu need up here in their case, and also what the Lubicon people need," the chief added.

POPE ASKED FOR HELP

The Pope is very aware of the problems faced by Natives in Labrador and Quebec due to low level military flights, a Native leader said last month.

A delegation of Innu from Labrador, and Montagnais and Attikamek from Quebec, met the Pope in Rome to try and get his full support to have the flights stopped.

"We certainly understand that the Pope is not a political person," said George Bacon, president of the Attikamek-Montagnais Council of Quebec. "But we are completely aware that the Pope is a moral and religious person, and our people are very religious, and they have a sincere hope that the Pope is able to do something."

Bacon noted that his visit with the Pope "is a step in order to respect the environment, to have a greater peace in the world, and to have respect for our rights."

INQUIRY FINALLY ENDS

After 120 days of testimony and more than 1,000 witnesses, Manitoba's Native Justice inquiry came to an end several weeks ago.

The inquiry, which closely examined the events leading up to the deaths of Betty Osborne, a Cree teenager, and J.J. Harper, leader of the Island Lake Tribal council, also heard general Native grievances as well.

Associate Chief Justice Al Hamilton said there's no set deadline for the inquiry report, even though it was initially anticipated that the inquiry's findings would be handed over to the Manitoba government by March 31, 1990.

Hamilton, who heads the inquiry with Judge Murray Sinclair, said he's still confident they can sift through 21,000 pages of transcripts to finish the report by late spring.

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J.J. HARPER FAMILY SUES POLICE

By Brian Savage

Harvey Pollock, lawyer for the family of slain Manitoba Native leader, J.J. Harper, has announced a lawsuit naming the City of Winnipeg, its police department, and Constable Robert Cross as defendants.

The lawsuit, or statement of claim, charges negligence and assault over the

death of Harper, and seeks compensation of a "fair amount of money," based on the income Harper made as director of the Island Lake band council.

Pollock cited incongruities in testimony between police and witnesses. He refuted the argument that Harper, who did not

look like the car thief police said they were searching for, could have put up such a desperate struggle with Officer Cross when so intoxicated.

"We did not hear the truth," declared Pollock. "There was a conscious indifference to the collection, retention and preservation of evidence."

The Inquiry's final report is not due till next March, but Pollock says his lawsuit will commence before that date. He has further suggested that RCMP be brought in to investigate any more shootings involving city police. The suggestion has been rejected by Police Chief, Herb Stephen.



INNU LEADERS IN EDMONTON

Continued from Page 10

At the evening meeting, Bob Bartel ran a vivid slide-tape presentation that painfully described the assault on Innu culture and land, and how the militarization of their homeland is being carried out, but not without their strong resistance. Innu protesters were shown carrying placards that said: "Free Innu Political Prisoners!" "This is Innu Land, not Canada!"

Innu, carried by a youthful girl, read simply, "Free Our Mothers! (from gaol)." Bartel emotionally explained how 275 Innu have thus far been charged for defending their rights. Eleven times the Innu had collaborated in setting up their tents on "D.N.D." runways and tarmacs. Many other times they braved the bombing ranges and set up their tents out there. Next, the

Mennonite activist explained that the Innu leaders are getting ready to launch an injunction against the U.K., The Netherlands and F.R.G. to make them stop military flights over their lands. Speaking with tones of pessimism, he said, "Canada will not negotiate more than six land claims at a time; that's their short list, and the Innu are not included."

Sylvester Andrew, the elder, speaking through an interpreter, gave further details of their horrific predicament. He said, "We have to fight for the land - it's been good to us! Our

religion is tied to the land." Addressing the future prospect of an enormous N.A.T.O. training base, he said they didn't want their youth to become drug addicts and prostitutes. Sorrowfully, he added, "When the jets are flying during the hunting season, our men are reluctant to leave their camps. The children out there don't want to play outside." Citing the last words of an elder who had died just a week ago, Sylvester said, "Never give up our culture; if we do, we die!"

When asked what the main purpose of the Innu tour was, Andrew, the speaker, replied, "We're trying to raise \$300,000 to pay legal fees so we can fight in court."

One questioner wanted to know the details about aerial weapons being used.

In 1981 the military used only smoke detector bombs that weighed twenty-five pounds. Now 1,000 pound unarmored bombs are being used. The jets also use laser guided systems that could be severely damaging to an Innu person's eyes. If the N.A.T.O. training base goes ahead, unarmed and live bombs will scar Innu lands with ugly craters.

Project Plough shares organization sees the escalated militarization of Nitassinan as a very serious threat to world peace. Jets operating from Goose Bay are testing the ways to fly under radar screens and make "deep strikes" into nations of the Warsaw Pact. Because the jets are capable of carrying either conventional or nuclear weapons, they

will be regarded as extremely dangerous by those nations. Human error in detecting these jet bombers and interpreting their intent could precipitate dreadful retaliation, and World War III would commence. The Innu people's defence is also a defence against nuclear conflagration.



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On November 20, approximately 500 people, many of them Native, stood up to Edmonton's cool temperatures and took part in the launching of National Addictions Awareness Week, by participating in the "Sober Walk" and "Join the Circle" rally.

The "Sober Walk" had a two-point start, with walkers leaving Sir Winston Churchill Square in downtown Edmonton and the Student's Union Building on the University of Alberta campus. Both walks began at 11:00 a.m., and converged upon the Legislature grounds.

Native youth, from a number of communities and schools, were strongly represented in the walk.

At 12:00, the "Join the Circle" rally began with traditional Native drumming, and then the opening prayer was given by George Goodstriker, an elder from the Blood Reserve.

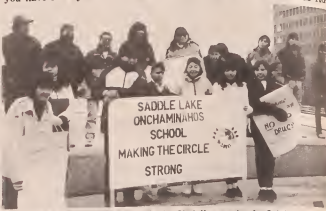
The Master of Ceremonies for the rally was Alwyn Morris, a Mohawk Native from the Kahnawake Reserve in Quebec, who won gold and bronze medals in two-man kayaking at the 1984 Olympics in Los

Angeles, and who held up an eagle feather from the podium as he was being awarded his gold medal. As he made the opening remarks to the rally, Mr. Morris said, "If you have it in you to

Alberta's Native Male Athlete of the Year for 1989-90 spoke, the members of the rally joined hands for a round dance around the Legislature Fountain, accompanied by drumming. After the

Native Advisory Council on Alcohol and Drug Abuse, the National Native Alcohol and Drug Abuse Program, and the Nechi Institute.

The primary message of National Ad-



Students supporting the "Join the Circle" campaign for Sobriety.

dream, you have it in you to succeed."

The other speakers at the rally included people representing a wide range of organizations, such as federal, provincial and municipal governments, the Alberta Alcohol and Drug Abuse Commission, and the University of Alberta.

Eric Shirt, who helped establish Nechi/Poundmaker, also addressed the rally, as did Native youth worker, Don Burnstick, who said, "Sobriety is a way of life. Live it."

After Travis Dugas,

round dance, George Goodstriker, surrounded by members of the rally, gave the closing prayer.

Coffee, sandwiches, and doughnuts were then served in the Legislature Pedway, and a play, entitled "Another Reserve", was staged by the Inner City Drama Association (see separate story).

National Addictions Awareness Week is a co-operative effort between the National

ditions Awareness Week is for people to "Join the Circle" of life, and then to "Keep the Circle Strong". The theme of "Keep the Circle Strong" has been adapted from campaigns that have been used in the Northwest Territories, and conveys a message that there is a growing circle of individuals, families, and communities who have chosen a lifestyle free of alcohol, drug and substance abuse.

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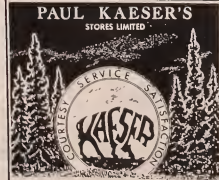
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FORMER INDIAN AFFAIRS MINISTER SUES FEDERAL GOVERNMENT

By Brian Savage

John Munroe, former Liberal Indian Affairs minister, has launched a \$600,000 court action against the federal government, alleging harassment by the RCMP.

For three years, the RCMP have been conducting an investigation into charges that federal funds amounting to \$150,000 were funnelled through an Indian group into Munroe's unsuccessful 1984 Liberal leadership campaign.

The 22-year veteran of the House of Commons retired after his attempt to take control of the Liberal party failed.

In his suit, Munroe contends that the RCMP, in taking so long in their investigation, have caused "irreparable harm to his public life and career." Munroe also lashed out at the RCMP for trying to show politicians they should not work with "Aboriginal organizations," nor show support for Native self-government.



UNITED STATES GOVERNMENT ADMITS PAST GRIEVANCES

By Brian Savage

A U.S. Senate select committee on Indian Affairs has concluded its two-year study of government fraud and corruption in its handling of Indian matters by calling for self-government for American Indians.

Government officials have approved of the report's findings and conclusions. Interior Undersecretary, Frank Bracken, admitted the government's past mishandling of funds marked for Indian tribes and acknowledged the unaring attitude of the American government in the past.

However, Bracken also stated that many of the concerns identified in the 200-page report are presently being corrected.

The main point in the report is that Indian tribes should be given self-determination and be able to confer with the federal government on an individual band basis for grants.

This would be similar to the method that each U.S. state and local government currently uses.

The federal bureaucracy, characterized by the Committee chairman, Democratic Senator Dennis DeConcini, as "corrupt and fraudulent at every level," would be eliminated.

The Senator claimed that very little of the \$3.3 billion allocated for the Indian programs ever filtered down to Native people.

The report contends that many Indian tribes want, and are capable of self determination. Government agencies would still administer funds to tribes not wanting self-rule, but DeConcini was confident they would eventually see the wisdom of self-determination.

Each tribe would be given an annual grant based on the tribe's present allotment of the Indian budget and each band would be accountable for the spending of the money.

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SATIACUM TAKES REFUGE

By Sid Dunston

A Canada-wide warrant has been issued for the arrest of American Indian activist, Robert Satiacum, who failed to appear in a Vancouver court for sentencing following his conviction last month for sexually molesting a girl under 14.

The day before his sentencing, Satiacum said he expected to be ordered back to the U.S. to face racketeering charges there, ending his long fight for refugee status in Canada.

The federal immigration department has already ordered that Satiacum be deported, and his conviction virtually assures he'll be turned over to U.S. immigration officials if, and when, he is arrested.

Satiacum said he found it "strange" that Canada would offer such good co-operation. The 60 year-old hereditary chief of the Puyallup Indians became the first American citizen ever granted refugee status in this country.

Satiacum slipped into Canada after he was convicted of a series of charges, including selling cigarettes on an Indian reserve without paying U.S. sales tax. He could face up to 300 years in jail.

Set free on his own until sentencing, Satiacum is believed to have gone into hiding with friends on the Mount Currie reserve. The chief of the Mt. Currie band, Fraser Andrew, said that whether Satiacum is guilty or innocent, he should not be deported to the U.S.

Mark Hilford, the lawyer who acted for Satiacum during the sexual misconduct trial in Vancouver, said he hadn't spoken to his client in several weeks. "I am no longer his lawyer by choice. I can't defend people who do not show

up for sentencing. I don't know if he has another lawyer, but I don't intend to represent him any longer."

The president of the Union of B.C. Indian Chiefs, Saul Terry, said enough evidence has surfaced over the years to indicate U.S. charges



were not only fabricated, but showed a total abuse of power and authority by American officials.

"Obviously, we can't condone his (sexual misconduct) charge, but we're not even dealing with that," Terry explained. "We're only concerned with his refugee status, and then you have to ask who's abusing whom when it comes to that."

An elder for the Mt. Currie band, Mary Williams, said they will stand for Satiacum "because we adopted him as our brother. Satiacum has been singled out as an American Indian activist. He has been persecuted and framed on a bunch of trumped-up charges."

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SASKATCHEWAN INDIANS ANGERED OVER RADIOACTIVE POLLUTION

By Brian Savage

A leak of two million litres of radioactive water which went undetected for almost a day has left Chief Ed Benoamie of the Hatchet Lake band calling for an independent inquiry into the spill.

The leak occurred at the Rabbit Lake mine, 300 miles north of Prince Albert and close to the small town of Wollastone Lake.

The mine had been undergoing maintenance

repairs and was closed at the time of the accident. The mine is owned by Cameco, a joint federal and provincial government project.

"We are concerned," said Benoamie, "that even if Cameco is guilty of breaking regulations, they will only get a slap on the wrist. They don't deserve a license if they are going to operate like that."

The Chief called for people living in the area to be involved in regulating the activities at the

mine. His demands were echoed by the opposition NDP who voiced concern that any inquiry board must be independent of the two governments involved to avoid the possibility of conflict between the public good and the desire for profits.



WOMAN DEMANDS GOVERNMENT COMPENSATION

By Colin Buck

An Ojibwa Indian who spent 17 years in the Netherlands in orphanages, an adoptive home and a mental institution, is demanding that the Manitoba and federal government pay her \$1.7 million in compensation.

"They put me in a lot of unnecessary pain," said Carla Williams, now 25. She went openly during a news conference in Winnipeg last month.

Williams, born on Manitoba's Fisher River Reserve, was adopted by a Dutch family nearly 20 years ago. The family left for the Netherlands again shortly after she arrived.

The adoption failed, however, within a year, and from then on, Williams was shuttled between institutions and her adoptive home. She claimed she was sexually abused by her adoptive family.

In late October, Williams was reunited with her natural family for the first time in 17 years. The Anishinaabe Child and Family Services Centre in Winnipeg played a key role in bringing Carla back from the Netherlands.

Williams, who is pregnant, was accompanied by her Dutch husband, Pieter Hoosima.

She has written to Premier Gary Filmon and Prime Minister Brian Mulroney, asking for a public apology and \$100,000 to be shared by both governments for each year she spent in the Netherlands.

Said Williams: "I tried to commit suicide when I was 12 years old because I couldn't see any other way of coming home. The compensation I ask for ... is because they have taken 17 years away from me."

It's believed about 3,000 Native children from Manitoba have been adopted by prospective parents from other provinces and countries. A Manitoba provincial court judge branded the practice "cultural genocide" in 1982, so the program was scrapped.

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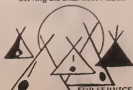
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SPECIAL CHILDREN'S SECTION

CHILDREN'S BOOK REVIEW

"BE PROUD OF WHO YOU ARE"

Peter's Moccasins

By Jan Truss, with Nancy Mackenzie

Illustrations by Phillip Spink

Published by Reidmore Books; 30 pages

Review by Ryan Edwards

Peter's Moccasins is an engaging book containing more than one message of importance to Native children.

As the story begins, Peter Cardinal, a young boy from Wabasca, is leaving for school. However, he is miserable, because although his grandmother has made him a beautiful pair of moccasins, everyone else in his class wears old sneakers. While riding to school on the bus, he keeps the moccasins in his back-pack.

When the class has Show-and-Tell, Ann, the girl with yellow hair who sits next to Peter, shows a pair of moccasins her father bought in the city. Although Ann's moccasins aren't nearly as beautiful as Peter's, he still does not bring his own pair out.

During the Show-and-Tell, another student, Vincent Flathead, shows a rabbit skin, which is the first animal he got on his trampoline. When one of the other children says that this was cruel, the teacher asks, "How could we eat, or have moccasins or leather shoes, if we didn't kill animals?"

At recess, Peter is in a hurry to get outside, and can't tie his shoelaces, so he slips on his new moccasins. Outside, he finds he can run fast in his moccasins, and jump high.

After recess, Ann tells him that she likes his moccasins better than her's. Then, during lunch-time the teacher says that since it is fall, and winter is approaching, it would be a good idea if all of the students brought warm moccasins or slippers to wear at school.

As the story ends, Peter is at home and asleep in bed, dreaming that all the students are indeed wearing moccasins, and can jump higher and higher in the falling, swirling leaves.

The underlying message of the book is, then, that you should not be afraid to be different from your peers, especially when the difference is a cultural expression, and when it is a gift that was obviously made with love. It may even turn out that the "element of difference" can benefit your peers.



The reference to trapping during the class Show-and-Tell is also very topical, given current debate surrounding the trapping industry.

The illustrations in *Peter's Moccasins* are large, colourful and rich in design. They show that Peter's home is in a rural setting with trees and wildlife all around him. We see that Peter lives with his extended family and that he is part of a strong family nucleus. He participates in a classroom with non-Native children where school posters appear in both Cree and English.



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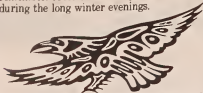
By Harold Sigalet

Crow has been all over. He is the Indian God. He made everything. He made the whole world. When he made the earth, he threw dry sand, which the seal gave him into the water. He told the sand not to sink. "Just stay like that so you can be the earth," he said. Then he made the stars, the moon, the sun, the land and game. The first things that grew were little, yellow buttercups. Such is one of the stories about the crow.

Today, most northern Natives regard the remarkable personality and the trickster aspects of the crow's nature with delighted mirth and amusement. Many fascinating and interesting myths and legends have been handed down from a long time ago when animals acted and looked like humans. In those good old days, the Indians used to sit by the fire and first one person would tell a story and then another, all the way round the circle.

The young ones would listen closely so that they would be able to re-tell the stories when

they became old. After all, they had no pencils to write the stories down - only their minds to remember. Most of the story-telling time was during the long winter evenings.



Whenever super yek power, skills and craftiness was required, it was necessary for Crow to take charge entirely himself. He once discovered that a granddaughter (even today, an elderly person is regarded as everybody's grandpa) had secretly stolen the moon and the sun, keeping them sealed up in a box. It was essential that they be released for the benefit of the people. But the selfish old man covetously guarded his treasure. Everyone knew that the old man had the power to strike lightning because, one time he flashed a bolt which struck dead a nosey person whom he caught trying to open the box. Since then, all feared to go near it.

For days, sitting in a tall tree, Crow studied and analyzed the set up. He noted that grandpa's favourite granddaughter lived with him and that she was often out picking berries. Crow turned himself into a leaf and, while she was picking, the leaf fell and entered her body. Not long after, she gave birth to a son with blackish skin and a beak-like nose, who awkwardly toddled around and acted like a crow. Grandpa loved his homely grandson and liked playing with him.

As soon as the grandson could crawl, he started pounding on the box, loudly crying, "Moon, moon, shining moon. I want the moon!" Over and over, like a cracked record, he kept

belling for the moon. Finally, the exasperated grandpa said, "Open the box, granddaughter. The moon is round so he will have fun playing with it and rolling it around."

Inside the box there was another, beautifully carved and painted. She opened this one, too, and out rolled the moon, filling the lodge with light. Before grandpa could stop her, the startled granddaughter opened the remaining box which was magnificently covered with all the bright colours of the rainbow. Out burst the dazzling sun like a ball of fire, rolling at high speed through a smoke hole in the ceiling again zooming into the blue heaven from where smilingly cast its comforting, warm rays earthward, stimulating joyous life.

For being kept in captivity, the sun's yek received revenge by blinding grandpa with the intense, blazing brightness of its rays. Quickly, grandson turned himself back into Crow, grasped the moon in his bill, flew through the smoke hole and rapidly onto the highest mountain peak from where he flung the moon into the sky. The sun and moon remained in the sky forever.

Since that time, babies are not supposed to look at the moon or sun because, if they do, they will endlessly cry for it as did Crow when he tried to get it out of Grandpa's box. If a baby does look at the sun, he is told, "That's your grandpa's fire. Look the other way or you will become blind just like that grandpa."

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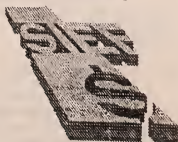
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BOOK REVIEW CHILDREN'S BOOKS TELL CREE STORIES

How the Mouse Got Brown Teeth
How the Birch Tree Got Its Stripes
Translated and edited by Freda Ahenakew
Illustrated by George Littlechild
Published by Fifth House, Saskatoon;
c. 1988 (both books)

Review by Ryan Edwards

How the Mouse Got Brown Teeth and *How the Birch Tree Got Its Stripes* are two delightful books which bring a taste of Native culture into the homes and imaginations of Native and non-Native alike.

The stories contained in these two books are not only suitable for young readers, but can be read to, and understood by, children not yet able to read for themselves.

Of the many excellent features of the books, one of the most significant is that each right-hand page contains a large, full-colour illustration, by Alberta artist, George Littlechild. Each illustration is a magnificent work of art. His use of pastels, - magenta, aqua, varying shades of purple and pink - bring a softness and sadness to his work. The long, lean figures and vivid colours presented are reminiscent of Littlechild's memorable "Boarding School Angst" which won top laurels at the ASUM MENA art competition last year.

The story-line accompanies the illustrations with three or four sentences on each page.

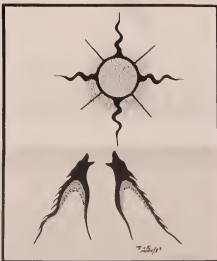
Thus, there is strong incentive and opportunity for the non-reading child, after having the story read to him or her several times, to develop the association between the action shown in the pictures and the actual events of the story-line. In time, the child should be able to narrate the story on his or her own, just by looking at the pictures.

How the Mouse Got Brown Teeth tells the story of a boy who shot an arrow at a squirrel in a tree. He missed the squirrel but his arrow

snare, but none of them were able to. Finally, only the mouse was left, and while he freed the sun, he burned his front teeth, turning them brown.



How the Birch Tree Got Its Stripes tells the story of Wisahkecahk, who, while cooking some ducks, wanted to see if he could go for a long time without eating. He asked the birch trees to



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hold onto him and not let him go, but then some birds and animals came along and started eating the ducks.

Wisahkecahk told the birch trees to release him, and when they wouldn't let him go, he fell asleep. After he awoke, the trees let him go, but the birds and animals had eaten all of his ducks. He became angry, and breaking off some willow branches, gave the birch trees a whipping, giving them stripes.

Not only are the story-lines of the books straight-forward and easily comprehended, but the many rich illustrations will further stimulate the imagination and creativity of many youngsters. The books would be a valuable addition to any library and will be enjoyed by all family members.

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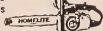
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"We use artificial trees up here," said Leyla Lee, a Bell Canada worker, transferred from Quebec's Eastern Townships.

"We only have one store here, which sells everything from shoes to skidoos ... mainly by catalogue," said Lee. "I find that not being able to shop the normal way, and the absence of Christmas decorations outside, takes much of the season's spirit away from me."

Yet Lee admits to a certain special feeling among northerners during the festive season. "We usually have lots of parties - one on



Christmas Eve, a brunch on Christmas morning, and an evening dinner. Our friends become like brothers and sisters."

Like Lee and other relative newcomers, the Inuit make their own fun ... only they've had several hundred years to perfect it. "We've always thought Santa Claus was adapted from our traditions," said David Audlakiaq, an Inuk from Frobiher Bay. "We call him Toonaaneese - the Giver."

Toonaaneese appears during the week before Christmas, decked out in traditional caribou clothing, and arriving by dog team. Usually an elder, Toonaaneese services many camps with little gifts for everyone.

With temperatures as low as -40 Celsius, the Inuit spend much of their time indoors during the "dark season". Activities include games that go back many generations, such as a checkers-like game played with bones of seal flippers.

But there are also special outdoor activities for the week preceding Christmas. Hunting contests - where individuals compete to bring back the most number of ptarmigan, as well as seals, caribou and fish within a given time period - are very popular.

There are also harpoon-throwing matches and igloo-building contests. Audlakiaq, who says it takes about half a day to build an igloo, expresses admiration for some band elders who can "make one any time of the day to save your life in a storm; the shortest time for a two-man team is just 15 minutes."

CELEBRATIONS OF LONG AGO

By Heather Andrews

Christmas at Fort Edmonton in 1847 was a gala affair, according to Paul Kane, the artist. Local Cree folk danced to fiddle music, sometimes encouraging the Europeans present to join in Red River Jigs and other dances.

The dancing followed a feast which had included a large dish of boiled buffalo hump and dried moose nose. Other choices on that long-ago Christmas Day were roast wild goose, white fish, buffalo tongue, and the visitors' more traditional potatoes, turnips and bread.

Evidently, the dancing lasted long into the night. It must have made a gay sight; Native people in brightly beaded moccasins and ornaments, dancing, singing, and lots of good food and drink.

Another early Christmas concerns a missionary and a small band of Plains Cree people. On Christmas Eve, they attempted to make a plum pudding to add to their meagre menu for the upcoming feast.

Someone had, weeks before, traded furs for flour and raisins; water was added. A quick search produced a bit of bear fat from here, a bit of sugar from there. At last the pudding was ready for cooking, but they needed a cloth in which to wrap the mixture. A small boy spotted one of the family's few towels hanging to dry and it was quickly put to use. Next a search without success, for a string to tie it up. In desperation, one man cut off a lace from his moccasins. Into the boiling fish-kettle went the bundle.

The next day, cut into eight equal pieces, it graced the festive table. The Christmas dinner, enjoyed by the family and the missionary, was made a little more special by the addition of the forlorn little pudding.

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YOUTH DRAMA GROUP PARTICIPATES IN ADDICTIONS AWARENESS WEEK

By Dale Stelter

The Inner City Drama Association (ICDA), an organization offering after-school drama programs for youths living in the Boyle/McCauley area of Edmonton, took a message to the public during National Addictions Awareness Week.

On November 20, the ICDA staged their play "Another Reserve", in the pedway of the Legislature grounds in Edmonton, as a part of the highly successful "Sober Walk" and "Join the Circle" Rally.

The play, which is subtitled "An Indian Soap Opera", was originally the creation of Lance

suspense, waiting until the next episode to find out what happens.

Joining Lance Cardinal and Charity Gladue in the cast were Stacie Willier, Sheldon Whitstone and Marilyn Brighteyes. Direction was provided by Floyd Favel with assistance from Joe Cloutier, Project Co-ordinator for the ICDA.

The play was well received by all audiences. For example, Francis Cardinal, an elder from Calling Lake who provided assistance to the members of the ICDA, was very enthusiastic about the benefits and potential of the play.

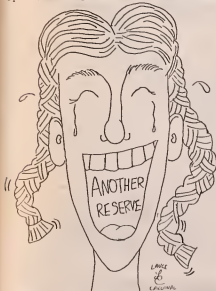
Also, as Joe Cloutier of the ICDA stated, "I feel that it is important that the young people in our play were able to reach out to the community. They realize that they have something to say, and that people are willing to listen."

The ICDA operates with the assistance of the Boyle Street Co-operative and Community Services Program, and the Financial support of the Alberta Alcohol and Drug Abuse Program (AADAC), the University of Alberta and the Winspear Foundation.

The group staged an initial performance of their play "Another Reserve" at the Young Offender's Centre in Edmonton on Saturday, November 18. This was followed by a performance the next day in the community of Calling Lake, to launch National Addictions Awareness Week, and to help create support for the community's Mobile Treatment Program, which is currently in the developmental stage.

The ICDA is grateful for the continued support of the McCauley Boys' and Girls' Club, which has provided space for rehearsals, and a van for transportation. A thank you also goes to the Recreation Board of Calling Lake, and

Family and Community Support Services of Athabasca, for providing financial assistance for the Calling Lake trip, and to Josephine Beaver and Loyola Hansen of Calling Lake for their help.



Cardinal, Charity Gladue, Joanne Gladue, Tara Kappo and Floyd Ellis, as part of a drama program at the Ben Calf Robe School. This program was facilitated through the efforts of Floyd Favel, a local Native actor and playwright, and Lorna Thomas, a local actress, with financial support from the Nechi Institute.

As the play opens, we meet Martha, a woman who has a drinking problem. We also find out, with quite a shock, that Mr. O, who teaches Martha's two children - Mandy and Cedric - is the father of the children.

During the play, a social worker visits Martha and tells her that unless she can provide a better home, Mandy will have to be taken away and placed in a foster home. Martha then goes to a treatment centre, and when she returns, she has left her drinking problem behind her. However, Mr. O has quite a surprise for Martha, and proposes to her. We are left in

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BOOK REVIEW

HIGHLIGHTING TRADITIONAL CRAFTS

Blackfoot Craftworker's Book

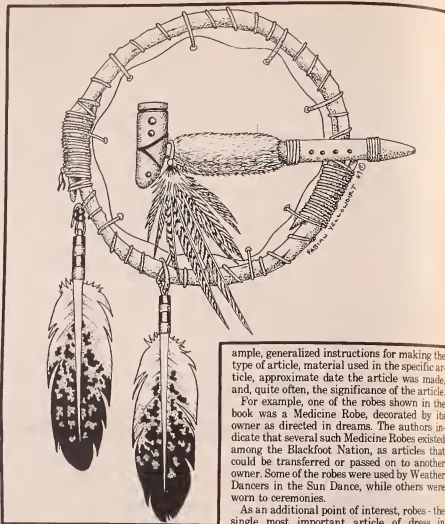
Compiled by Adolf and Beverly Hungry Wolf
Revised Second Edition; printed 1983
Good Medicine Books; 79 pages

Reviewed by Ryan Edwards

The *Blackfoot Craftworker's Book* is not a "how-to" manual for traditional Blackfoot crafts, but rather, it stimulates interest in them, and encourages craftworkers to learn them.

To this end, the book contains a large number of photographs of articles exhibited in museums throughout North America. Indeed, one of the most fascinating aspects of the book is that many of the articles date back to the 1800's, and some as far back as approximately the year 1800.

Different sections deal with different types of articles of craftwork, including moccasins,



ample, generalized instructions for making the type of article, material used in the specific article, approximate date the article was made, and, quite often, the significance of the article.

For example, one of the robes shown in the book was a Medicine Robe, decorated by its owner as directed in dreams. The authors indicate that several such Medicine Robes existed among the Blackfoot Nation, as articles that could be transferred or passed on to another owner. Some of the robes were used by Weather Dancers in the Sun Dance, while others were worn to ceremonies.

As an additional point of interest, robes - the single most important article of dress in Blackfoot traditions - were always worn with the head of the animals they were made from to the left, and the tails to the right. As well, robes and blankets were worn so that their decorated stripes ran horizontally, from head to tail.

The authors also stress the importance of Elders as sources of information about traditional crafts. Near the end of the book, they state that, "After reading this book, we encourage you to go to your Elders for more personal instructions." It is emphasized that one should "... try to follow their instructions exactly as they give them to you. That is the Blackfoot way."

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Early in the book, the authors emphasize that most of the clothing shown in the book was that worn only on special occasions, and is not the traditional clothing worn for everyday use.

The photographs are accompanied by informative text and captions that describe, for ex-

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GRANDE PRAIRIE, AB.

FISHING LAKE RICH IN NATIVE HISTORY

By Everett Lambert

The story of this southeastern-most settlement could very well be the opening chapter in the history of Alberta's Metis settlements and their founder, the Metis Association of Alberta. Some 50 years ago Alberta's Metis movement was sparked by a small group of squatters living on the fringe of this lake situated to the north of Lloydminster near the centre of the Alberta-Saskatchewan border.

The Fishing Lake squatters were living on the forest reserve, which was soon to be opened up for white settlement. To "squat" means to live on unoccupied lands. When natural resource jurisdiction was transferred from the

It was at one of these early meetings in 1930 at nearby Cold Lake that Joe Dion, a teacher from the Kehevin Indian Reserve, was elected president. Dion was a former Treaty Indian who was deeply and passionately involved in Native issues and concerns. He also crystallized the concept of Native unity and was involved in both Indian and Metis issues.

The Fishing Lake area itself was a hot spot for early Metis development. Three of the four rescinded settlements were in this area: Touchwood, Wolf Lake and nearby Cold Lake, itself. Three of the other seven existing settlements are also in the area: Caslan, Kikino and Elizabeth, which shares Fishing Lake's

Crees are among the wealthiest of aboriginal peoples to be found in the Americas.

SETTLEMENT

This is how Alberta's eight Metis settlements and their founder, the Metis Association, got their start near Fishing Lake.

The Alberta Foundation of Metis Settlements later grew from a movement of people from within the settlements. The Metis Association still represents Metis from all corners of the province, and has active members from the settlements. These two organizations are now the main players in Alberta's contemporary Metis movement. Both have evolved into sophisticated organizations.



federal government to the provinces in 1930, unoccupied Crown lands were thrown open to agricultural settlement and squatters' rights came to an end.

This threatened the group of Metis settlers who had been living on the forest reserve for many years and considered it home. Many of these families were from the St. Paul de Metis Colony. All this took place just prior to the Great depression, which was to throw most of the world's peoples into one of the toughest times endured.

With these threats to their lifestyle and welfare on the horizon, Alberta's Metis pulled tighter together, organized and made some of the most significant and profound accomplishments in their history.

A central figure in these fledgling days of the movement was Charles Delorme. With Delorme, the Metis quickly gained local support for their quest.

northern border. With a number of Indian reserves also in the area, it served as an ideal cradle for the development of Alberta's Native movement.

After a series of meetings in this area, it was decided that settlement councils would be formed across northern Alberta. Originally, there were 13 settlements, of which only eight have survived as Metis settlements. Marlboro and Cold Lake, which are two of the four rescinded settlements are now home to active Metis communities. These four settlements were rescinded between the years 1940 and 1960. Another Metis community, Pigeon Lake, was rejected outright because there was no settlement association formed there, says a Metis Association history book. This same land was later acquired by the Hobbema Crees and is the hot spot of their massive resource wealth. These

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IN TRIBUTE

FILM SCREENING COMMEMORATES FRANK LADOUCEUR

By Dale Stelter

On October 4, a special screening of the film *Man Who Chooses the Bush*, about Frank Ladouceur, an Alberta Metis who passed away on July 23 at the age of 70, took place at the National Film Board's North West Centre in Edmonton.

The film was produced in 1975, and focusses on the unique life that Frank Ladouceur led, spending five or six months of each year alone, tend-

ding his trapline near the junction of the Athabasca and Peace Rivers in northern Alberta. With his wife and family many miles away in the town of Fort Chipewyan, Frank's only companions were often the wild animals of the land, and his dog-team. Many times, his only contact with the outside world was his old transistor radio.

The film follows Frank's activities in the wilderness, from tending his trapline and preparing the pelts, to building his own sleigh, to the hours he spent playing his well-worn fiddle.



Frank was a self-taught and very talented fiddler, and his abilities were well-known and well-appreciated throughout the North.

Christmas was one of the occasions during the winter when Frank returned home, and the film shows him and his family attending a school play and a church service, and then sitting down to a

Christmas dinner at which four generations of the family were represented.

The film also makes some comments about issues affecting Natives. For example, a school student states that although many Natives are made to feel ashamed of their culture and heritage, "You can't deny who you are." A teacher says that anything to do with teaching Native culture was superficial in nature.

In attendance at the screening was Frank's sister, Eva Ladouceur, a talented singer. Eva sang "O Canada" in Cree before the film was shown, and after the screening, spoke about the years she and Frank spent growing up together, and then sang a hymn in Cree in memory of Frank. Muriel Stanley-Venne, of the National Film Board, played a tape of a tribute to Frank by a Yellowknife radio station. Included on the tape was some of Frank's fiddle playing.

Frank Ladouceur was born in Plamondon, on September 30th, 1918, but when he was a young child, his family moved to Big Point. He spent his earlier years tending the family homestead, trapping, and working on steamboats. In 1941, Frank married Georgina Cardinal, and together they had 11 children, 20 grandchildren, and one great-grandchild. At the time of his passing, Frank and Georgina had been married for 48 years.

Frank was very active in Native politics during the 1960s and 1970s. He was the first director of the North Eastern Alberta Region of the Metis Association of Alberta, and organized the Metis Association in Fort Chipewyan and served as its president.

As well, he played an important role in organizing community opposition to the W.A.C. Bennett Dam, emphasizing the negative effects the dam would have on the Peace-Athabasca Delta. A long-time commercial fisherman, Frank was involved in setting up the Native Delta Fishermen's Association.

Frank Ladouceur was a well-liked and well-respected member of his community, and is missed very much by his family, relatives and friends.



Frank Ladouceur and his sister, Eva Ladouceur

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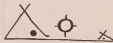
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A TRIBUTE TO GEORGE MANUEL OF THE SHUSWAP NATIONS

By Helen Gladue

The Alberta Advisory Council of Treaty Women pays tribute to George Manuel, an outstanding citizen of the Shuswap Nation, who passed away on November 16, 1989. During virtually all of his life, George was a strong rights activist, orator and diplomat. In his popular documentary book, he described the oppression of the Fourth World Nations and their hopes and ambitions for the future.

In his earlier years, he was an advocate of the

president of the N.I.B., he helped to build strong national unity and exerted major influence about Treaty and Aboriginal Rights on the Canadian public.

As George gave so freely of his own time, effort and talent, he still found time to listen to everyone who came to him. So it has been, right up to the time of his passing, that he has been truly loved and revered by his thousands of friends and supporters. George Manuel served all of us like the great Shuswap Chief he was.

His dreams of a great future for the First Nations must now be our dreams.

Distributed with the prior approval of Helen Gladue, Chairperson, Alberta Advisory Council of Treaty Women.

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community development approach to involving the "grass roots" people. He also served the people of his Neskainlith reserve as their Chief.

Our Shuswap friend had a physical disability from the time of his early youth. He was the kind of man who never let physical handicaps stop him from working on behalf of the First Nations. So it happened that he understood especially well those who were partially disabled.

Walter Dieter, the first president of the National Indian Brotherhood, was followed in this position for several trying years, by George. Prior to that time, he worked for the Indian Association of Alberta as a co-ordinator of field work, and in helping to organize the Chiefs and people to come up with the "Red Paper". As

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CHIEF DAN GEORGE

By A.E. Moody

A longshoreman, a logger, an actor, a writer, an eloquent public speaker, an Indian named Teswahno, Chief of the Squamish band at Burrard Inlet, B.C., Chief Dan George was all these things and more.

As a child he picked berries for sale, gathered reeds for making mats for sleeping, and lived in the longhouse. Released from the Catholic convent at the age of 17, he realized he had to leave the old ways behind. At the age of 19, he married Amy; they raised a large family and lived together for 49 years. Amy's death preceded his own by several years and life was lonely without her. Many descendants live with the band at Burrard Inlet.

In his late 50's, working as a longshoreman, an accident injured his leg and he was unable to work at the docks anymore.

Yet a new career beckoned as he limped into his 60's. He started a dance band called Dan George and His Indian Entertainers. He was hired to play the part of Old Antoine in the Caribou Country television series. Parts in movies followed.

At the peak of his movie career, he was nominated for an Academy Award for his part in "Little Big Man", starring Dustin Hoffman.

On the stage he acted the part of a gentle old Indian father in the original, "The Ecstasy of Rita Joe", by George Ryga which played at Vancouver Playhouse. During the 1967 Centennial Celebration he recited the Lament for Confederation, dwelling on Indian defeat and resurgence in Vancouver. The audience was deeply moved.

As his fame grew, he was invited as guest speaker to business and social functions everywhere. He was not interested in protest, was non-activist and strived to show the Indian in the best possible light.

Sometime in his late sixties and seventies he wrote "My Heart Soars" and "My Spirit Soars". These pieces of prose poetry reflect his love of

A black and white caricature of Albert Einstein, showing his iconic wild hair and a bow tie with a circular emblem. The drawing is signed 'FABIAN YELLOWDIRT 89' in the bottom left corner.

nature, a deep abiding love for children and a comfortable place in his thoughts for the progression of old age.

A few lines follow from "My Heart Soars", by Chief Dan George, British Columbia, Hancock House Publishers, 1974.

*They say we do not show our feelings
This is not so*

*Everything is within,
where the heart pounds out the richness
of our emotions*

*The face only speaks
the language of the passing years.*

It was the warmth and kindness he generated that shows in portraits, drawings and photographs. Perhaps it was the serenity that embraced him in our stressful world that made him so widely sought.

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THE CANADIAN MUSEUM OF CIVILIZATION: DOUGLAS J. CARDINAL, ARCHITECT

By A.E. Moody

The Canadian Museum of Civilization is no ordinary piece of architecture built from steel, cement blocks and blue, green and pink mirrored glass piled one on the other displaying an unremarkable sameness.

Douglas J. Cardinal, the architect, is an iconoclast; a man who dares to be different. He uses bricks in a soft, undulating, curving, flowing fashion, leaving one thinking of the hills around the Red Deer River having left their imprints in his eyes, mixing with Native sensitivity, flowing out through his finger tips, designing, molding and creating.

This architect, whose father was part Blackfoot, was the eldest of a large Metis family. He attended St. Joseph's convent school and high school in Red Deer. He seemed to be able to accept the harsh environment of the Catholic convent; however, some of his brothers couldn't and wept out their loneliness at night, getting into trouble during the day and being severely punished. It would seem this, more than any treatment he received, left him with scars, unforgiving feelings for the Catholic convent. It wasn't until he became an architect and designed and built St. Mary's Church in Red Deer, that he found a catharsis for his pent up emotion and was able to come to terms with it. When asked about it, he is reported as saying, "I discovered in life that the most important thing is to make a contribution and do something with loving care. I felt that if I could make a contribution to the church I wouldn't feel so badly about it."

Perhaps it was the visit to his grandmother, living with the Stoney Indians, or maybe it was the warmth, friendliness and healing of being with his own people, away from an ambivalent world, but Douglas Cardinal adopted the Indian

ways, their religious ceremonies. He attends the sweatlodge and his beliefs give him a lot of strength.

He attended the University of British Columbia and was discharged in his second year, his work was considered radical and his background questionable. In reality, he was freed from the confines of a contemporary stylized mold. He attended the University of Texas for a number of years and graduated with honours and, upon returning to Canada, was accepted as her Native son.

Some of Cardinal's work that shows his style and form are: Guloien House at Sylvan Lake; Grande Prairie Regional College, sitting on the north-western edge of Grande Prairie beside the road that circles that small city to the north; the Space Science Centre in Edmonton; the St.

Continued on Page 54

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CANADIAN MUSEUM OF CIVILIZATION

Continued from Page 53

Albert Civic and Cultural Centre in St. Albert; and, St. Mary's Church in Red Deer, which, up until this time, was considered to be his best work.

Sometime in 1963, Douglas Cardinal was awarded the commission to design and build the Canadian Museum of Civilization. He moved, with his family, down East to Ottawa, opened an office and made his home there. The opening day for the Canadian Museum of Civilization was July 29, 1989.

From time to time, the newspapers spoke of money problems as the building went way over budget. Still Douglas Cardinal persevered and the building was finished just like ... there is no parallel to be drawn. It is a rare, warm, curved

building unlike anything else in the world. Sitting on the Hull, Quebec side of the Ottawa River, facing out to the Parliament buildings in Ottawa, Ontario, a wonder of our time, a monument to the nation's capital and a symbol of the West. At last we have made our mark and it is etched in the hills on the Ottawa River, making a fine setting for the aboriginal artifacts and



St. Mary's Church in Red Deer

figures, which will be housed in the building.

This large, warm, sculptured building contains five separate areas: a place for artifacts, a place for repairing and refurbishing articles, an education facility, a theatre, an exhibition facility and a television studio.

In the lobby of Douglas Cardinal's offices in Ottawa are a number of huge photographs of St. Mary's Church. Until now the church has been considered Douglas Cardinal's greatest work. The church has become too small for its increased functions and there is talk of building an addition. Will someone build a box beside it, or put a bump on it to give the needed space?

Will Douglas Cardinal, architect, nationally acclaimed, world renowned, return to Red Deer to build onto St. Mary's church? I think he will. He is that kind of man.

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A TRIBUTE TO A NATIVE MAN JERRY POTTS

By Heather Andrews

When Blood Indian Namo-Pisi and her Scottish husband, Andrew Potts, first looked at their newborn son, Jerry, in 1840, they had no way of knowing that his name would go down in history. Alberta's early days would have been far different if Jerry Potts had not been here!

The tough little scout, called "Old Jerry" by all who knew him, led many white men through blizzards or through huge expanses of unsettled prairie to safety. He helped the North West

But these good deeds were representative of only one side of Jerry Potts. He often got into trouble himself. Once, he and two Mounties successfully located and arrested two whiskey traders. When the party arrived back at the fort, however, it was discovered that Jerry, who had been riding in the wagon with the liquor, had joined the traders in completely disposing of the evidence - by drinking it all!

When Jerry's father died, a Scotsman named Andrew Dawson helped to raise the young lad. Dawson taught him English, adding to the five Indian dialects his young protegee already knew, and Jerry was used as an interpreter on many occasions.

He never used many words when one word would do. Often a prominent chief would speak to the Mounties in his Native tongue for several minutes. When the policemen turned to Potts for a translation, Jerry would sum up the oration. "They damn glad you are here," was the simple reply on such occasion.

Jerry lost both his wives during smallpox epidemics, and many of his children died at early ages, although Joe and Charlie, two of his sons, survived and have descendants living now in southern Alberta.

When Jerry died of lung hemorrhaging at Fort MacLeod at the age of 56, in 1886, he had

served the NWMP for 22 years, and he had been made a special constable. His ability to get along with both Native and white societies, his unfailing sense of direction when guiding across the unmarked prairies, and his knowledge of languages had made him invaluable in the settlement of our province.

The police gave him a military funeral with full honours, calling him "faithful and true," a great tribute to a magnificent Metis elder.



Mounted Police track down whiskey traders near Fort Whooop-up, who were taking advantage of the people after feeding them their poisonous booze.

In 1885, he held pow wows with Blackfoot, Peigan, Blood, and Stoney chiefs and prevented their tribes from becoming involved in the North West Rebellion. Jerry encouraged friendly relations between the Native people and the white settlers. And during the signing of Treaty 7, he was an active mediator.

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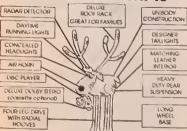
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NATIVE ANTHROPOLOGIST ADDRESSES HEALTH CONFERENCE

By Dale Stelter

Dr. Beatrice Medicine, a Sioux from the Standing Rock Reservation in South Dakota, recently spoke at the "1989 Summer School in Health Promotion", held at the University of Alberta in Edmonton. The conference was put on by the Edmonton Board of Health.

Dr. Medicine holds a Ph.D. in anthropology, and has spent half of her professional life in Canada, teaching at such places as the University of Calgary - where she was Director of the Native Centre - the University of British Columbia, and the University of New Brunswick.

Dr. Medicine now spends much of her time speaking to groups and conferences, in order to increase awareness of Native culture.

The following are condensed portions of an interview conducted with Dr. Medicine while she was in Edmonton.

Q: What are the major differences between Native health care issues in Canada and the United States?

A: I think that in the U.S. we have always had many Natives who have gone into the medical profession. We've had special programs to try to recruit Natives to go into the profession.

We made the programs come open in the U.S. When I was in the U.S. during the 1960's, we had a group of Native people - psychologists, sociologists, social workers, and so on - who were in the university system. So what we tried to do was make our institutions more responsive to the needs of Natives.

The universities in Canada really don't make any effort to do this. Native people have felt that education that is realistic to them is very important. But a lot of universities really put a ceiling on the aspirations of Native people in Canada.

I think that the growth of Native Studies Centres may be a way of dealing with it, to get more Native people into the universities.

Q: Have you seen improvements in the general situation of Natives in Canada?

A: The situation has certainly gotten better, but that's because Natives are becoming more assertive, and are saying what they want. I think that's very healthy, but it's also very threatening to non-Natives.

I think that Native people have been sort of looked upon as not even existing, and I think that the Canadian public has to be more aware of the injustices that have been done to the Natives.



Q: Do you think the situation for Natives in Canada will continue to improve?

A: I'm really hopeful for the future, because in the thrust for self-determination, many of the Native nations are thinking about what their needs are, and how they're going to meet those needs.

I hope that in becoming highly educated, Native people won't forget their people. In my parent's generation, education was seen as alienation, or being pushed toward the mainstream.

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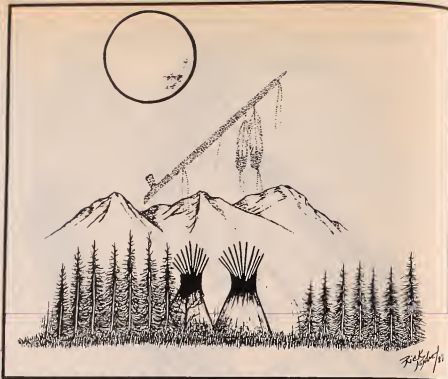
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LUBICON GAIN VICTORY

Continued from Page 33

Since the federal government has so much to lose, Kelly feels that it will do anything to prejudice the Native case. A clear example of "conflict of interest" for Kelly is the Woodland Cree.

"There are 110 people on the band list," stated Kelly, "from six other bands. These people are not a community of people, they've never lived together. There are only 37 from the Lubicon list, and 13 have signed powers of attorney that they never asked to be transferred to the Cree band list." Kelly noted that 26 others were called Lubicon "dissidents" but never lived with the band.

The creation of the Woodland Cree was an example of Article 7 which allows the Indian Affairs Minister "to break up a band without con-

sultation." "The National Indian Brotherhood didn't know it existed," until the establishment of the Woodland Cree, according to Kelly, who went on to call the reaction by the provincial and federal governments to the Lubicon deadline a "bad misreading of the Lubicon."

The Lubicon are "risking a lot, but risk a lot more without a settlement," observed Kelly, who called the Grimshaw agreement reached by Bernard Ominayak and Premier Getty a year ago, "meaningless" if the federal government fails to respect it.

Kelly warned that "without substance," deadlines would stay unchanged. "It makes no sense to offer to negotiate on non-negotiable items."

Kelly condemned last year's negotiations between the Lubicons and the government as a "public relations move, ... "to take the heat off (the government) during the election."



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with our people
sometimes we don't understand your laws
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don't care
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BOOK REVIEW

BOOK FEATURES ALBERTA NATIVE HEALER

Cry of the Eagle:

Encounters With A Cree Healer
By David Young, Grant Ingram,
and Lise Swart
University of Toronto Press
\$24.95; 145 pages

Reviewed by Dale Stelter

The October issue of *Alberta Native News* featured an article on Russell Willier, from the Sucker Creek Reserve near High Prairie, who practices the traditional Cree healing methods. In that article, Russell emphasizes that the

traditional healing methods are disappearing, and to help ensure their preservation, white society must become aware of their effectiveness and value. Russell also firmly believes that an optimal health care system would combine the best features of both Native and Western (or non-Native) medicine.

For these reasons, Russell Willier has, in recent years, offered to share his knowledge with non-Native doctors and researchers. The book *Cry of the Eagle* is the result of one such cooperative effort, between Russell and the authors of the book, who were, at the time, all researchers from the Department of Anthropology at the University of Alberta.

From 1984 to 1989, the authors worked closely with Russell, studying his methods of healing, and during that time, were witness to many of his successes. For example, a young girl from eastern Canada who had been suffering from a severe case of psoriasis - a disease considered incurable by Western Doctors - was treated by Russell, and has been free of lesions for more than two years.

Russell also agreed to treat a number of psoriasis patients at the Boyle McCauley Health Centre in Edmonton, where the results could be observed and documented by non-Native doctors, and he demonstrated considerable success.

A dramatic case involved Michiko Young, the wife of co-author, David Young, who became seriously ill. When Edmonton doctors were not able to diagnose her condition, and feared that

she might not survive, David Young literally sneaked Russell Willier into the hospital.

Russell administered a herbal tea to Michiko, and, although a nurse dumped out portions of the tea, Michiko's vital signs began to improve within two hours. Through a combination of Native and non-Native medical techniques, Michiko gained full health.

Cry of the Eagle also describes many aspects of Russell Willier's personal philosophy and viewpoints. Two chapters deal with his views of the spiritual world, which is an integral part of



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December, 1989 Alberta Native News



his healing methods, and his views of the differences between good and bad medicine men and women.

An important theme is Russell's belief that, in order for Native healing practices to survive, through being passed on to younger generations, it is essential that young Natives regain - and be allowed to regain - pride in their heritage.

As well, the book details Russell's holistic views towards nature and the environment, and his deep concern over destruction of the environment, which serves as a basis for Native culture and religion, and as the source of the plants and animals used in Native medicine.

Cry of the Eagle is an engrossing and extremely interesting book. It is the hope of Russell Willier, and the authors, that through books such as this, white society will develop a better understanding of - and acceptance of - Native peoples and their culture.

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BOOK REVIEW

HEAVEN IS NEAR THE ROCKY MOUNTAINS

Edited by Hugh A. Dempsey
Published by:
The Glenbow Museum of Calgary
ISBN 0-919224-89-X; 189 pages

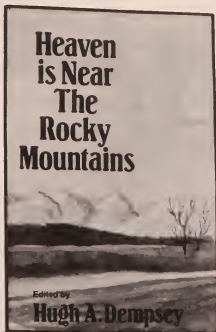
The challenging story of Thomas Woolsey, Methodist missionary in the Edmonton region from 1855 to 1864, is captured in a new book, *Heaven is Near the Rocky Mountains*, edited by Hugh A. Dempsey.

Born in England in 1819, Woolsey became an active church worker in the London area at the age of seventeen. His missionary zeal took him to Upper Canada where he gained valuable experience on the rural circuit, before being sent to Fort Edmonton.

For nine years, Woolsey led an active campaign to gain the conversion of Crees and Stoneys, and for a time he was the only effective opposition to the Oblates and their popular priest, Albert Lacombe.

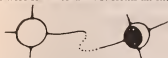
Woolsey's conversions of such chiefs as Maskapetoon and Lapotak had a calming effect on the area, and made the Indians much more amenable to maintain friendly relationships with later visitors and settlers. Woolsey also recognized the agricultural potential of the region and sought to encourage the Indians to accept farming as a way of life in the hope they would be able to survive comfortably with new settlers.

Heaven is Near the Rocky Mountains is both the record of Woolsey's significant missionary endeavours and an important account of western Canadian history at a period when there were few recorders. It forms an excellent



companion piece to the 1988 Glenbow publication *Letters from an English Rancher*.

Illustrated with black and white archival photographs, *Heaven is Near the Rocky Mountains* is available from The Glenbow Shop, 130 - 9th Avenue S.E., Calgary, Alberta T2P 0G3 for \$14.95



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METIS HOLD FEDERATION CUP
HOCKEY TOURNAMENT

By Everett Lambert

The Federation of Metis Settlements will hold its first-ever Federation Cup '89 men's hockey tourney at the Enoch Reserve just outside of Edmonton, says organizer, Ralph Ghostkeeper/RiChard. The tourney will be held in conjunction with the annual FMS' Christmas all-council meeting, which will be held at Edmonton's Beverly Crest Hotel, December 15-17.

A settlement may send up to two teams, but Ghostkeeper/RiChard is hoping each settlement will send at least one. The Federation office, located in Edmonton, is also expected to put together a team. Travelling to the event will be a long journey for some, with the Paddle Prairie settlement some 700 kms north of Edmonton. But Ghostkeeper/RiChard is nonetheless enthusiastic about the turnout and ice at the Enoch arena has already been reserved.

The tourney will be played in the double knock-out format and each team will be required to pay a \$250 entry fee. It is hoped some 10 to 12 (maximum) teams will enter. Depending on how many settlement teams enter, Enoch and Ft. Vermilion may also be invited. The teams will be made up of predominantly settlement players, but a small number of non-settlers will be allowed to play on each team.

Most of the necessary funding for the tourney will come from the Federation, who will cover the arena and officials' expenses. Additional

funds will be raised and put toward another tournament slated for next year. Teams will be expected to pay their own travel expenses.

A dance will also be held at the Beverly Crest hotel in east Edmonton.

The tourney will be sanctioned by the Alberta Native Hockey Association and will include referees and other officials. Games will start on



December 15th at 6 p.m. and at 12 noon on the 16th and 17th.

Ghostkeeper/RiChard says that "about ten years ago, they used to have tournaments for minor hockey players from the settlements, so the idea has been around for some time". He adds that the event is meant to "bring the sporting people together from the settlements." Door prizes and novelties will also be given away to fans.



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GAMES OF WINTERS PAST

By Heather Andrews

Long ago, people of the First Nation gathered for a Mid-Winter feast at the same time of the year that their new European neighbours were celebrating Christmas. A traditional meeting place drew families from miles around. Drums beating, children laughing, smoke drifting upwards from campfires. It was a festive and peaceful sight.

One highlight of any such gathering was the games the people enjoyed playing. Stick gambling was one such game, and it is enjoying a resurgence of popularity today in the Yukon and Northwest Territories.

Stick gambling is a team sport. A number of sticks are allotted to each team, and a wooden chip is hidden in a team member's hand. Through an intricate series of deceptive moves,

was the moccasin game. With quick, clever, deceptive movements, a player concealed a small object inside one of four moccasins lined up in front of him. The opposing players would try to guess where the object was hidden.

Young boys enjoyed games of skill, such as stick throwing. The contest was made more challenging by assuming different positions while throwing, and like the clubs of today's golfer, a variety of sticks was kept, each suited to a particular position. The sticks themselves sported attractive designs made by wrapping bark in decorative patterns, and then blackening the sticks in the campfire.

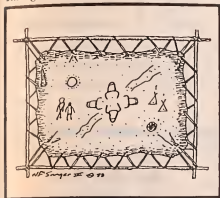
Marksanship was tested among the men and boys by the formation of a hoop, laced so that a square hole was formed. The hoop was rolled, and players attempted to shoot blunt arrows through the centre as it moved.

Some of the people carved dice from bone, or chiselled them from stone, and played various gambling games. Others sharpened bone into sharp objects and tested each others' skills at thrusting them into holes in a hide, with one hand.

Often tournaments between tribes were held when the people came together for mid-winter or summer gatherings. Usually one or two would start playing, and within a few hours, the whole camp was joining in the fun, with several competitions going on for several days. Games similar to hockey and lacrosse were also played.

While the women's games were usually quieter than the men's, they often challenged one another to competitions, with the women winning often. The women were very competitive, and eight or ten would team up and play at ball or stick games, often lasting far into the night.

Christmas and other celebrations are different now, but stories of the companionship and pleasures of long ago special feasts and ceremonies are still remembered and passed down today.



the location of the chip is obscured. Each wrong guess by the opposing team results in the losing of a stick. Each team has its own series of unique movements designed to fool the other team's members. Strategies are ingenious, and competition is intense.

The playing is accompanied by the hypnotic beat of the drum and the dance-like sway of the players. Onlookers cheer, elders smile knowingly, remembering competitions from days gone by, and the young people observe carefully, dreaming of next year when they too, might be allowed to be a part of the ancient tradition.

The Cree and Ojibwa had similar games. Often they gathered in a common place where they danced, and played Indian gambling games. The Cree were reputed to be great magicians and did not often lose at these games, so victory by their friendly opponents, the Ojibwa, was especially sweet.

A favourite game of long-ago Assiniboines

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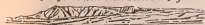
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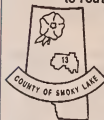


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